

# **UTTARAKALAMRITA**

## **(OF KALIDASA)**

**Translated by**  
**S.S.Sareen**

**SAGAR PUBLICATIONS  
72, JANPATH  
VED MANSION  
NEW DELHI - 110001  
Tel : 3320648  
Fax : 99 (011) 4632222**

## **CONTENTS**

### **KANDA**

**1**

<b>Sec.</b>	<b>Subject</b>	<b>Page</b>
1.	Time of Birth, Planets and Bhavas	1
2.	Computation of Several kinds of Strength	10
3.	Length of Life	23
4.	Planets in the Various Bhavas with their effects	28
5.	Karkatva of Bhavas and Planets	51
6.	The Dasas and their effects	70
7.	On Queries	88
8.	Miscellaneous	96
	<b>KANDA II (105 SLOKAS)</b>	<b>118</b>

## **Introduction**

Uttarakalamrita is an invaluable contribution in the field of Astrology by the poet Kalidasa. Some authorities have expressed their doubts about the authorship inspite of the references in the first three Slokas about the poet and the king Vikramaditya and claim that the text has been composed by some Astrologer of South India. Whatever may be the truth, the fact remains that it is a praiseworthy compilation of Astrological findings on the various aspects of human life pertaining to a native and makes the study both instructive and profitable to all-whether casual readers or scholars.

This Book is divided into two Kanda : the first consists of 8 sections dealing with Time of Birth, Planets, Bhavas, Strength of Planets, Length of Life, Planetary effects in several Bhavas, Saturn and Jupiter combining to make the philosopher, Function (Karkatva) of Bhavas and Planets (this part is unparallel), Dasa Periods and on Queries; the second kanda deals with issues like the Sraddha ceremonies, rituals and the adoption of sons.

As no one Book is enough and complete in itself and a good collection of books on any one subject is essential, this Uttarakalamrita will certainly make a wonderful companion of the reader, whatever else he might have studied. Remember in the absence of a Guru, books are the best Guide. Such a Guide will be the Uttarakalamrita.

My thanks are due to Narinder Sagar of Sagar Publications in bringing out this book so successfully.

B-4 South Extn - I  
New Delhi - 49  
1st Jan, 1993

S.S.Sareen

॥ श्रीगणेशाय नमः ॥

॥ उत्तरकालामृतम् ॥

## UTTARAKALAMRITA

---

॥ प्रथमकाण्डः ॥

1. जन्मकाललक्षणखण्डः

श्रीमद्भक्तचतुष्टयाच्युतहरस्वर्णायकाद्यैः सुरैः  
कार्यारम्भविधौ समचितपदद्वन्द्वं द्विपेन्द्राननम् ।  
षाशाद्यायुधलहुकप्रविलसद्वस्तैश्चतुर्भिर्युत  
श्रीमद्विक्रमसूर्यपालनपरं वन्दे भवानीसुतम् ॥ १ ॥

### KANDA ।

Section 1. Time of Birth, Planets, Bhavas, etc.

**Sloka-1.** I bow to the Gajanan Bhagwan Ganesh, the son of the Goddess Bhavani, whose feet are adored before commencing any auspicious work by Gods like Brahma, Vishnu, Mahesh and Indra; who is distinguished by holding in his four hands a Pasa (a weapon) a lotus (flower), symbol of peace and Laddo (sweet) gleaming and who protects and looks after the Suryavrata Pratapi Raja Vikramaditya.

कामेशस्य सुवामभागनिलया॑ मत्काखिलेष्टार्थदा॑  
 शंखं चक्रमथाभयं च वरदं हस्तैर्द्वाना॑ शिवाम् ।  
 सिंहस्था॑ शशिखण्डमौलिलसिरा॑ देवी॒ त्रिनेत्रोज्वला॑  
 श्रीमद्विक्रमसूर्यपालनपरा॑ वन्दे महाकालिकाम् ॥ २ ॥

**Sloka-2.** I bow to the benign Goddess, Maha Kali, who is Vamangi of Lord Siva, who confers on her devotees all that they yearn, holding a conch, a chakra, fearlessly showering benediction, mounted on a lion, Goodness incarnated, adorned by the Chandra Chudamani, with her Tri Netras brilliantly shining and always promoting the cause of Srimad Vikramaditya.

प्रागेवाद्यदले समस्तमुदितं संज्ञादिकं विस्तराद्  
 ज्ञेयं जातकपद्धतिं बुधमुदेश्य प्राश्मिकं च क्रमात् ।  
 स्पष्टं सूक्ष्मतरं त्रिकालफलदं शर्दूलवृत्तिश्चितं  
 संपद्वयकरं प्रवच्चिप बहुधा कालामृते तृत्तरे ॥ ३ ॥

**Sloka-3.** In the Purvardha (Purva Kalamrita) I have already dealt with the Principles of Astrology including definitions and the like in considerable length. (The reader may conveniently go through them). In this Uttarardha (Uttarakalamrita) I shall deal with, for the benefit of the learned and the wise, the Jataka Shastra and Prasna Shastra Paddhati with greater clarity in a lucid style about the past, present and future; the effects regarding wealth and property etc. the Jataka may obtain, in Sardulavikridita metre.

नाड्याद्यो जनुषि स्फुटश्च समयः शङ्कोश्च यन्त्रादिभिः  
 साध्योऽहनिंशमत्र सायनरवेः स्यादिष्टकालादपि ।  
 खेटान् दग्गणितैऽयजान् स्फुटतरान् रात्र्यादिकान् साधयेद्  
 भावान् संघियुतान् गुरोस्तु कृपया साहादचितः सुधीः ॥ ४ ॥

**Sloka-4.** The birth time of the native passed in Ghatikas etc. since the Sun-Rise should be arrived at very accurately with the help of the gnomonic (Sankhu or the Sun-dial) shadow or the other appliances. Also find out the length of the day and

night on the day of birth. Ascertain the Ishta Lagna from the correct position of the Sun in relation to the First Point of Aries. Thereafter, with the help of the preceptor, delineate the other planets mathematically according to the 'Drik' system of calculation in their Rasi and Amsas as in the zodiac. So should the wise Astrologer cheerfully compute the Bhava-spashta along with the Bhava-Sandhis.

**नाड्यश्वैव विनाडिकाः कृत (4) गुणाः सूर्योदयान्नदह-**

**चिछेष्टं दस्तमघासुरात्रिनवके स्याज्ञन्मभं दस्ततः ।**

**यद्वापीष्टघटिस्तदा विघटिकास्वाच्चाश्चि (225) हृच्छेषतो**

**बाणेलाः (15) खगुणा (30) श्र बाणनिगमाः (45) षष्ठिश्र (60)**

**बाणाद्रयः (75) ॥ ५ ॥**

**शुद्धास्ता विघटीः क्रमान्नरवधूपुंस्त्यादिभेदः स्मृतो**

**मांदिराशिनवांशयोर्ज्ञननभाच्चन्द्रक्षतो वा वदेत् ।**

**तत्तद्राशिवशाच्च सप्तमगृहात्तत्तत्त्विकोणाच्च वा**

**जन्म स्यान्नवमांशराशिपवशाद्वीर्याधिकात्तद्वदेत् ॥ ६ ॥**

**Sloka-5,6. (a) Nakshatra Suddhi:** Multiply the Ghatikas and Vighatikas of the Ishta Kala by 4 and divide the product by 9. The remainder should be counted beginning with Aswini, Magha or Moola in whatsoever Paryaya it falls. The 27 Nakshatras are distributed in 3 Paryayas consisting of 1st to 9th, 10th to 18th and 19th to 27th. This will give the Janma Nakshatra. Example : Suppose a native was born on 6.3.1980 at Ishta Ghatika 56.12. Therefore,

$$\frac{(56.12) \times 4}{9} = \frac{224.48}{9} = 24 \times 9 + 8.48.$$

Here the remainder is

8.  $\frac{48}{60}$  Nakshatra which may be Aslesha, Jyestha or Revati.

**(b) Man- Woman Janma Suddhi :** Convert the Ishta Ghatikas into Palas. Divide the same by 225. If the remainder is :

0	to	15	..... birth will be a male
16	to	45	..... - do - a female
46	to	90	..... - do - a male
91	to	150	..... - do - a female
151	to	225	..... - do - a male

These five groups represent, in their order male, female, male, female and male respectively.

Example : Ishta Ghatikas are 56.12, i.e.,  $56 \times 60 + 12 = 3372 \div 225 = 14 \times 225 + 222$ . Therefore, the birth will be that of a male.

(c) **Lagna Suddhi** : Find out the Rasi occupied by the Moon and Mandi; and also their Navamsas. The native will have his birth either in the Rasi occupied by Mandi or the Moon whichever be stronger; or in the Lagna Rasi which will be 7th, 5th or the 9th from either of them. If instead of these two Rasis, the Navamsa Rasi owned by Mandi or the Moon be stronger, then the Janma Lagna will be in the stronger Navamsa Rasi or the 7th, 5th or the 9th from it.

Cf. Phaladeepika III-16.

**Notes:** In this sloka an effort has been made to arrive at Janma Nakshatra, Janma Lagna and the sex (male or female) of the native with the help of Ishta Ghatika and Vighatika. Knowledge of the sex of the native can also be gained through Pranpada. Distribute the 27 Nakshtras in 3 Paryaya of 9 Nakshtras each. Aswini to Aslesha should make the 1st Paryaya; Magha to Jyestha, the 2nd and the 3rd should comprise of Moola to Revati. When the Ishta kala is multiplied by 4 and divided by 9, the remainder will give the Janma Nakshatra. This will also tell about the accuracy of the Ishta kala. When the Janma Nakshatra discovered through this Paddhati is identical with the one indicated by the Rasi occupied by the Moon in a nativity, the Ishta kala should be taken as correct, otherwise some addition or deductions will have to be made in it. Similarly, the correctness of the Janma Lagna should also be verified in this manner.

चारुः खारि जटा वयो नट तनू रूनं द्युमानाहतं  
खाङ्गासं रविवासरादिघटिकास्तत्कालमे मन्दजः ।

रात्रेमानमहःप्रमाणमहिहृतखण्डप्रमाणं भवे—  
दक्षाद्याशनिवासरान्तदिवसे वारेश्वरात् खण्डपाः ॥ ७ ॥

Locating Mandi and Gulika

**Sloka-7.** On the week days reckoned from Sunday onwards multiply the Dinmana (length of the day from Sun Rise to Sun Set) respectively by Charu (26), Khari (22), Jata (18), Vayo (14), Nata (10), Tanu (6) and Roon (2) and divide the product by Khanga (30) and the quotient arrived at in Ghatikas and Palas etc., taken as Ishta, compute the Lagna. The Lagna discovered will be Mandi Sphuta. The Eighth part of the Dinmana or that of the Ratrimana is the period of each planet. When the birth is during the day, the lords of the Ist seven Muhurtas beginning with Sunday onwards will respectively be the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn.

Here the words Charu, Khari etc. have been interpreted with the help of Katpayadi system.

अन्त्यांशो हि निरीश्वरस्तु गुलिकः क्षेत्रशकस्तन्निशो  
वारेशादिह पञ्चमादित अयं खण्डान्तभेशो भवेत् ।  
स्यातां मन्दसुरावुभावतिखलावित्येवमूचे मुनि-  
माण्डव्यः किल यत्र तौ निवसतौ तत्वैव हानिप्रदौ ॥ ८ ॥

**Sloka-8.** The 8th Muhurata has no lord. In the case of day births the portion belonging to Saturn is called Gulika. In the case of night births, the lords of the 1st 7 Muhuratas will be in the same order as stated above, but the lord of the 1st seven Muhuratas are reckoned not from the lord of the week day chosen, but from that of the 5th from it. Here also the portion belonging to Saturn will be taken as that of Gulika. But Gulika will be from the last portion of Saturn Viz., at the end of Ghatikas 10, 6, 2, 26, 22, 18 and 14 respectively.

Ghulika and Mandi are taken as two sons of Saturn and according to Mandavya Rishi they are most harmful: wherever they are posited they destroy the effects of that Bhava completely. In some old Text-books they have been accepted as

one and the same thing; and it is a popular view. But the author here on the basis of Rishi Mandavya's view has maintained their plurality. Therefore, to arrive at Mandi multiply the Ghatikas of the Ishta kala by the number assigned to the week-day and divide the product by 30. The Ghatika-Palas thus obtained should be used to fix Mandi in the Rasi, Amsa, Kala and Vikala the same way as is done to place the Lagna.

The reader should remember about Gulika that the portion owned by Saturn, on the week-day of the birth, belongs to Gulika. For this purpose, divide the Dinmana in eight-equal parts and the lord of each Mahurata will be computed from the week day of the birth. The portion allowed to Saturn will belong to Gulika. In the case of night birth divide the Ratrimana in eight equal parts and count the 5th Muhurata from the week-day of the birth and find out the portion belonging to Saturn, that will be called Gulika. In short, note the week-day of the birth and divide its Ratrimana or Dinmana by eight. The eighth part will be one Muhurata. In the day birth the lord of the first Mahurata will be denoted by the planet owning the week day of the birth and in the case of night-birth it will be the 5th from the lord of the week-day. Write this Mahurata in one place and count the position of Saturn; such as, Sunday as 7th, Tuesday as 5th and Wednesday as the 4th etc. In the night-birth count from the 5th planet denoted by the week-day. Note the position of Saturn. This should be multiplied by the 8th portion of the Ratriman. The product will give the Ishta of Gulika. Compute with this the Lagna, it will give Gulika Sphuta Lagna or Gulika Sphuta.

**Example.** Gulika is to be found in the case of Day birth on Monday, Dinaman is 32 Ghatikas.

Therefore,  $32 \div 8 = 4$  Ghatikas for one Mahurata. Count upto Saturday from Monday. It is 6th (in order).

Hence  $4 \times 6 = 24$  Ghatikas. This is Gulika's Ishta Kala as desired. This will help posting Gulika the way the Lagna is computed.

In the case of Night birth the position will be :

<b>On Sunday</b>	<b>10</b>	<b>Ghatika</b>	<b>after</b>	<b>Sunset</b>
<b>On Monday</b>	<b>6</b>	<b>Ghatika</b>	<b>after</b>	<b>Sunset</b>
<b>On Tuesday</b>	<b>2</b>	<b>Ghatika</b>	<b>after</b>	<b>Sunset</b>
<b>On Wednesday</b>	<b>26</b>	<b>Ghatika</b>	<b>after</b>	<b>Sunset</b>
<b>On Thursday</b>	<b>22</b>	<b>Ghatika</b>	<b>after</b>	<b>Sunset</b>
<b>On Friday</b>	<b>18</b>	<b>Ghatikas</b>	<b>after</b>	<b>Sunset</b>
<b>On Saturday</b>	<b>14</b>	<b>Ghatikas</b>	<b>after</b>	<b>Sunset.</b>

It may also be noted that the exact position of Mandi or Gulika on any week-day is never the same.

कर्कांजाहिदणिभवेषु जननं चेत्प्राग्गृहे स्यान्तिशोः  
सिंहे वा मकरेष्यि वा यदि भवेद्याम्ये वृषे पश्चिमे ।

कन्याचापनृथुम्बपेषु जननं चेत्स्यादुदीच्यां दिशी—  
त्वेवं लघ्नवांशयोर्बलबशातच्छृगृहं त्वादिशेत् ॥ ९ ॥

### Lagna and the Labour Room direction

**Sloka-9.** If the birth of the native is in the Cancer, Aries, Scorpio, Libra or Aquarius Lagna, the bed of the Woman (in labour) will be in the Eastern portion of the house; when it is Leo or Capricorn, it will be Southern portion; should it be Taurus, it would be in the Western portion and; if it is Virgo, Sagittarius, Gemini or Pisces, the birth of the native will take place in the Northern portion of the house. But when the Ascending Navamsa is stronger than the Lagna, the direction of the labour room should be as indicated by that Navamsa Rasi only. The direction of the labour room should be predicted according as the Lagna or the Navamsa is stronger of the two (in the aforesaid manner). In other words, if the Navamsa belongs to Cancer, Aries, etc. Rasis, the labour room will be in the East; if it is of Leo or Capricorn, it will be in the South; if Taurus, it will be in the West part and; if it is Virgo, Sagittarius, Gemini or Pisces it will be in the North side of the house.

लग्नं शीतकरे न पश्यति चरे ग्रामान्तरे च स्थिरे  
स्वग्रामे द्वितनूदये यदि तदा मार्गे पितुः स्यात् स्थितिः ।

अर्के भाग्यगतेऽथवाऽष्टमगते त्वेतद्द्वेदःयथा  
चेन्नैवं सहिते खलैर्यदि विधौ मातुः प्रसूतिः श्रमात् ॥१०॥

Father at Birth Time

**Sloka-10** When the Lagna is not aspected by the Moon and the Sun is posited in the 8th or the 9th Bhava: if the Sun occupies a movable sign, the father will be in another village; if it is in a fixed sign, he will be in his own village; if it is in a dual sign, the father will be on his way home. When the Moon is associated with malefic planets, the mother has to endure much distress and pain.

Notes: Remember the signs from Aries to Pisces (turnwise) are movable (Char), fixed (Sthira) and dual (Dweswabhava):

Movable	Fixed	Dual
Aries	Taurus	Gemini
Cancer	Leo	Virgo
Libra	Scorpio	Sagittarius
Capricorn	Aquarius	Pisces

The Sun is the Karaka of the father. When the Sun, Karaka of father, occupies a movable sign the father should be somewhere far on the move; if he is in a fixed sign, he (father) should be at home and; if he is in a dual sign, the father will be somewhere on the way.

In the same way, the Moon being the Karaka of mother denotes for the position of the mother. When the Moon conjoins evil planets the mother has to suffer at the labour time and this suffering will be in proportion to the evil character of the associating planets.

लग्नेन्द्रन्तरगाः प्रसूतिगृहगाः बाह्ये तु बाह्यं गताः  
चन्द्रात्तैलमथोदयामपि भवेद्वर्तीं च दीपो रवे ।  
अर्कः शुक्रकुजागुमन्दशशिविजीवा दिग्गीशाः क्रमात्  
केन्द्रस्थादिकवीर्यवत्खगदिशो द्वारं भवेदग्रतः ॥ ११ ॥

### About the Lamp and the Oil in the Labour Room

**Sloka-11.** The number of midwives attending on the woman in labour will correspond with the number of planets between the Lagna and the Moon. The planets outside the Moon and the Lagna will denote the number of women attending her without the Chamber. The Moon denotes the oil in the Lamp, i.e., quantity of oil left in the lamp will correspond with the degrees yet to be traversed by the Moon in her sign. The wick of the lamp is to be assessed from the Lagna- the portion of the Rising Sign yet to rise - and that of the Lamp itself, from the Sun. The lords of the various directions respectively are the Sun of the East; Venus , South - East; Mars - South; Rahu, South - West; Saturn, West; the Moon, North - West, Mercury, North and; Jupiter of the North - East.

The door of the delivery room will be in the direction indicated by the powerful planets occupying the Kendra (Angular) houses or in the absence of such a position, by the strongest of them (kendra) in the chart.

**Notes:** These Astrological indications have been devised in order to check the accuracy of the Janma Lagna and the satisfaction of the parents of the native born. The females present in the Labour Room to help are called mid-wives. Their number should be devised on the basis of the planets being between the Lagna and the Moon. But remember, if perchance all the planets are so placed, do not indicate more than 5 to 7 midwives. If any planet is with the Moon or in the Lagna, the planet in the Lagna should be of higher degrees than that of the Lagna and the planet with the Moon should be of lower degrees than those of the Moon.

The oil, already burnt in the lamp or is left, is to be assessed by the degrees the Moon has traversed in her sign or yet to traverse. This sounds incongruous in the days of electricity; but it will be true where there is no electric current available and people live by oil lamps. The same way the direction of the door of the labour room should be indicated from the strongest planet occupying the Angular House

## 2. बलसाधनखण्डः

सर्वे द्वादशराशयः समुदिता लग्नादिपटकं तनो—  
 र्याम्याङ्गं च तनोः स्थियस्तदितरे पटचोत्तराङ्गं भवेत् ।  
 लग्नं प्राणमयं शशिस्थभवनं देहस्तयोस्तत्फलं  
 भावाङ्गावपतेश्च कारकवशात्तत्फलं योजयेत्      ॥ १ ॥

### Sec II. Calculation of the several kinds of strength, etc.

**Sloka-1** All the 12 Rasis (Signs) rise by turn from the East. The first six of these from the Lagna (Asc.) represent the right side of the native and the same denote the left side of his wife. In the same manner, the Rasis from the 7th upto the Lagna are his left side and that for the wife are the right side. The Lagna should be taken as life and soul of the native and the Bhava occupied by the Moon as his body. In this way these two Bhavas will denote all about the soul and the body of the native. While reading the birth chart of a native, the effects arising out of the several bhavas (whether reckoned from the Lagna or the Moon) should always be based judiciously on the auspicious or otherwise character of the respective houses, their lords and their Karakas. For example, all about the mother of the native will be devised from the 4th Bhava, its lord, its Karaka, the Moon and all the benefic/malefic influences falling on them.

In this connection it may be mentioned here that in Astrology three Lagnas are taken into account, viz., the Sun, the Moon and the Lagna; out of these, Lagna and the Rasi occupied by the Moon deserve special attention. It has been experienced that in certain cases a study of the nativity proves more fruitful in considering the respective effects of the various Bhavas when reckoned from the Moon's position in the chart rather than the Ascendent. That is one of the reasons why the Moon Rasi has been considered as the body of the Kalapursha; and a sound mind and a great soul are not possible without a strong body.

Cf Chandra Kala Nadi by Dev Keralkar:

Chandra Lagna is body and the Lagna is soul. Therefore, in Astrology results have been devised after examining the various Bhavas from both the Lagnas. It is customary in Northern India to prepare the Moon Ascendant Chart also along with the Lagna Chart when writing the Horoscope.

Along with this, the basic principle of predictive Astrology is to examine also the lord of the Bhava under consideration, its Karaka and the Bhava itself. Without this no consideration of a nativity would be commendable.

चन्द्रेज्यावनिजा दिवाकरवुधौ सूर्येन्दुजीवास्ततः  
 शुक्राकेऽरविचन्द्रभूमितनया ज्ञाकिं ज्ञशुक्रौ क्रमात् ।  
 मित्राण्युष्णकरात्तरस्तु रिपवो मन्दासुरेज्यौ ततः  
 शून्यं ज्ञो विधुरेव भार्गवबुधावादित्य चन्द्रौं ततः ॥ २ ॥

सूर्यादितियं क्रमाद्विनकरादन्ये समाः सुस्तत  
 स्तत्कालाच्च निसर्गतश्च खचराः कल्प्यास्त्वधीष्टादयः ।

### Planetary-Friendship

Sloka 2,25 The Sun considers the Moon, Jupiter and Mars as his friends; the Moon , to the Sun and Mercury, Mars, to the Sun, the Moon and Jupiter; Mercury, to Venus and the Sun; Jupiter, to the Sun, the Moon and Mars; Venus, to Mercury and Saturn and; Saturn considers Venus and Mercury as his friends. The Sun looks at Venus and Saturn as his enemies; the Moon does not look upon any of the planets as his enemies; Mars counts Mercury as his enemy; Mercury, to the Moon; Jupiter to Venus and Mercury; Venus, to the Sun and the Moon and; Saturn treats the Sun, the Moon and the Mars as his enemies. The rest of the planets are neutrals. Assess the natural and temporary friendship between the two planets and then arrive at the results (whether they are exceedingly friendly or exceedingly inimical, etc.).

Table showing the natural friendship of the Planets

Planet	Friend	Neutral	Enemy
Sun	Jup., Moon, Mars	Mercury	Ven., Sat.
Moon	Sun, Mercury	Ven, Mars, Jup., Sat	—
Mars	Sun, Moon, Jup.	Sat., Venus	Mercury
Mercury	Sun, Venus	Jup., Sat., Mars	Moon
Jupiter	Sun, Moon, Mars	Saturn	Merc., Venus
Venus	Saturn, Mercury	Mars, Jup.	Sun, Moon
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

Notes: It is not difficult to arrive at these three results: Friendship, neutrality or enmity between the planets. Examine the position of the Sun. His Mooltrikona is Leo. [The Mooltrikona signs respectively of the Sun etc. are 5, 2, 1, 6, 9, 7 and 11. A planet's friends are the lords of the 2nd, 12th, 5th, 9th, 8th and the 4th houses from his Moolatrikona Rasi]. The 2nd, 12th, 5th, 9th, 8th and the 4th places from Leo are respectively Virgo, Cancer, Sagittarius, Aries, Pisces and Scorpio. Aries is the exaltation sign of the Sun. Their lords respectively are Mercury, the Moon. Jupiter, Mars, Jupiter and Mars. Singularly they are Mercury, the Moon, Jupiter and Mars. Aries has been counted twice. Therefore, actually only the 6 houses have been dealt with. The remaining 6 are Leo, Libra, Capricorn, Aquarius, Taurus and Gemini. Their respective lords are the Sun, Venus, Saturn, Venus and Mercury. When we count Saturn and Venus once only and drop the Sun, we are left with Venus, Saturn and Mercury. Compare these with the former set of planets; viz., Mercury, Moon, Jupiter and Mars. Mercury alone has come as a friend and an enemy in both the list. Therefore, he will remain neutral. Thus Venus and Saturn are left as his enemies and the Moon, Mars and Jupiter are his friends. Similarly, we can compute with the other planets. This is called Natural relationship of planets.

Planets occupying the three houses before or after from any particular planet in the birth chart become the friends of

that planet and the rest become his enemies for the time being. This is called Temporary Friendship or enmity (relationship). Some authorities opine that the planets occupying the exaltation sign of a particular planet are also his friends. Combining the three natural relations with the two temporary ones we get the 'Panchdha' (five) following types of friendship of the planets: Atimitra (great friend) Mitra (friend) Sama (neutral), Satru (enemy), and Atisatru (great enemy).

Atimitra :	Both ways friends;
Atisatru :	Both ways enemies;
Sama :	one way friend and the other, enemy.

भौमः शुक्रवुधन्दुर्यशशिजाः शुक्रारजीवैनयो  
मन्देज्याः क्रमशः क्रियादिगृहपाः स्यादाद्यदग्नो गृहम्॥३॥  
होरा तस्य दलं तिभागकमितं द्रेक्काणामित्युचिरे  
सप्तांशो नवमस्तथा रविलवास्त्रिशांशको वर्गजाः ।

### Planetary Vargas and the Moolatrikona

**Sloka 2 ½, 3 ½** From Aries to Pisces respectively the lords are : Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter. One complete Varga is called a Bhava or Rasi, half of it is Hora and the 1/3rd part is called Drekkana. In the same way the 1/7th part is Saptamamsa; 1/9th is Navamsa; 1/12th is Dwadasamsa and; of a Rasi 1/30th part is called Trimsamsa.

Notes: These seven divisions of a Bhava are called Saptavargas [Bhava, Hora, Drekkana, Saptamamsa, Navamsa, Dwadasamsa and Trimsamsa.] When Saptamamsa is excluded, they are known as Shadvargas; and if Dasamamsa, Shodasamsa and the Shashthiamsa are added to the Saptavargas they become Dasavargas.

सिंहोक्त्वाजव्यूधनुर्धरघटा मूलत्रिकोणाभिधाः  
कुमश्च क्रमशो रवेः क्रियवृष्टौ नक्षात्रानाकर्कटाः ॥ ४ ॥

मीनस्तौलिगृहं च तुङ्गभयनं तत्र स्थिते खेचरे  
वीर्यं रूपमितं त्वथो त्रिचरणा मूलत्रिकोणे बलम् ।  
स्वक्षेत्रेऽद्वचलं स्वमित्रभवने पादं त्वधीऐऽद्वयु-  
क्षशत्रावपि मतं तदद्वमधिशत्रावष्टमांशः समे ॥ ५ ॥

**Sloka 3 ½-5** The Moolatrikona Rasi from the Sun to Saturn respectively are : Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius. Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra are the exaltation Rasis of the Sun, the Moon, Mars Mercury, Jupiter, Venus and Saturn respectively. When a planet occupies his exaltation Rasi, his Bala (strength) is equivalent to 1 Rupa (full); in the Moolatrikona it reduces to 3/4th of a Rupa; in his own Rasi, it becomes 1/2 of a Rupa; in the Rasi of an Adhimitra it contracts to 3/4th of a Rupa; in that of his mitra, it is 1/4th, in that of a Sama it is 1/8th; in that of a Satru (enemy) it is 1/16th and; in that of an adhisatru it is 1/32nd of a Rupa.

Notes: when a planet is in its exaltation part it has the maximum bala (strength) of 60 Shastiamsas, and at intermediate positions it is the proportionate value. Look at the following table:

Exaltation	60	Shastiamsas
Moolatrikona	45	"
Swashetra	30	"
Adhi mitra	22.5	"
Mitra	15	"
Sama	7.5	"
Satru	3.75	"
Adhisatru	1.875	"

वक्री स्वोचबलः सवक्रसहिते मध्यं बलं तुङ्गमे  
वक्री नीचबलः स्वनीचभवने वक्रीबलं तुङ्गजम् ।  
उच्चस्थेन युतोऽद्वीर्यमिति चेन्नीचे तु शून्यं बलं  
मित्रैः पापखगैः शुभै रिपुखगैर्युक्तोऽपि चार्द्व बलम् ॥ ६ ॥

**Sloka-6** The strength of a planet, retrograde in his motion, should be taken as similar to that when he is in his

exaltation. When a planet is in association with a retrograde planet, the strength he gets is 1/2 a Rupa. When a planet occupies his exaltation Bhava, but is retrograde in his motion, he gets only his Neechabala: he is without any strength. Should a planet be retrograde while in his debilitation Bhava, his strength is akin to that when in his exaltation. A planet in conjunction with another planet which is in exaltation gets 1/2 a Rupa. When he conjoins another who is in his debilitation he gets nothing. When a planet associates himself with malefics who may be his friends, or with benefics who happen to be his enemies, gets only 1/2 a Rupa.

आशान्यष्टकरस्तिर्थं पु मनखाः सूर्योऽवास्तुङ्गजा—  
स्तज्जामित्रगृहे लवा अपि तथा वीर्यं त्विदं राशिजम् ।

**Sloka 6½** The highest exaltation points of the planets reckoned from the Sun are the 10th, the 3rd, the 28th, the 15th, the 5th, the 27th and the 20th degrees of their several Rasis, Sloka-3 1/2-5 Supra; their points of 'Fall' being the corresponding degrees in the 7th Bhava from their exaltation ones. This strength of planets is called one that is derived from the Rasis.

Notes: When in a birth chart Saturn is in the 1st Navamsa of Libra, his exaltation Navamsa, he will not be given one Rupa as his strength under 'Navamsa' in the Saptavarga bala but he will be given only what is due to him by occupying a Navamsa belonging to Venus according to the kind of relationship he holds with him in the nativity under reference.

अँकेन्द्रोर्विपमेऽन्यथा समगृहे होरेऽथ द्रेष्काणके  
लग्नेष्वङ्गृहेश्वराश्वरगृहे भाग्येश्वरात्स्युः स्थिरे ॥ ७ ॥  
पुत्रेशा च च त एव तु द्वितनुभे सप्तशकास्त्वोजभे  
लग्नेशात्समभे तु सप्तमगृहाच्चाथो नवांशात्क्रमात् ।

**Sloka 6½-7½** In an odd Rasi, the Horas or halves of a sign belong respectively to the Sun and the Moon, and in an

even Rasi, to the Moon and the Sun. The Drekkanas (1/3rd of a Rasi) are owned by the lords of (1) the 1st, 5th and 9th with respect to that Rasi in the case of movable signs; (2) the 9th, 1st and 5th in the case of a fixed sign and (3) the 5th, 9th and 1st in the case of a dual sign. The lords of the Saptamsas or 1/7th portions are in odd Rasis to be reckoned regularly from the lord thereof, while in the case of an even Rasi they are to be counted from the lord of the 7th onwards. Next, as to the order of the Navamsas.

**Notes:** There are in vogue 3 ways to find out the lord of the three Drekkanas in each Rasi

- (1) The lords of the 1st, 5th and the 9th with respect to that Rasi;
- (2) They are the lords of :
  - (a) the 1st, 5th and 9th in the case of a movable sign;
  - (b) the 9th, 1st and 5th in the case of a fixed sign;
  - (c) the 5th, 9th and 1st in the case of a dual sign.
- (3) The lords of the 1st, 12th and 11th with respect to that sign.

The (1) one has been propounded by Varahmihira only;  
The (2) one is held by the present author.

The (3) method has been recommended by Yavaneshwara when attending a query (Prasna).

मेरे सिंहगृहे धनुष्यजनवाशस्त्वादिमस्तत्रम्—  
न्मीनान्तं भवनाधिपाद्रविलवेशास्त्रिशदंशास्त्रथो ॥ ८ ॥

बाणेष्वष्टुनगेषवो विषमभे भौमाकिंसूरीन्दुजाः  
शुक्रो व्यत्य यतस्त एव एमभे स्यात्सप्तवर्गस्त्रयम् ।

**Sloka-7½-8½** The Navamsas (1/9th portions) of Aries, Leo and Sagittarius belong to the nine Rasis from Aries onwards and they end with Pisces. The owners of the Dwadasamsas 1/12th portions of a Rasi are to be counted from the sign itself. The Trimsamsas (1/30th portions) of a Rasi allotted in an odd Rasi to Mars, Saturn, Jupiter, Mercury and Venus are respectively in the order of 5, 5, 8, 7 and 5. In

the case of an even Rasi Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees respectively. The aforesaid seven kinds of divisions form the Saptavargas.

रूपाद्यं भवनोदितं शुभबलं प्राग्वद्विलिख्याथ त-  
द्वोरादिष्वपि पट्सु तत्पतिवशाद्गेहोक्तवीर्यार्द्धकम् ॥ ९ ॥  
संलिख्याथ समस्तवर्गजबलैक्यं सप्तवर्गोऽवं  
रूपाद्यं त्विदमेव वीर्यमुदितं खेटेषु सप्तखण्डिः ।

**Sloka 8 ½-9 ½** [Draw a table and write the names of all the planets beginning with the Sun on the top of it horizontally. In the extreme left in a vertical column note down the Rasi, Hora, Drekkana etc the Saptavargas] Enter against the Rasi under the columns of the 7 planets the strength in terms of Rupas already obtained for the Rasi. Similarly note down against the other six Vargas beginning with Hora: the portion of the strength assigned to the Rasi Varga for the planet owning the Varga in question. The sum total of all these seven kinds of strength makes the Saptavargajabala of the planet. This method should be applied to all the seven planets.

नीचात्तुङ्गलवान्तमुच्चलवतो नीचांशपर्यन्तगा  
येंशास्ते खगजेन्दु(180)मिः परिहृता रूपादिकं यत्फलम्॥१०॥

आरोहे तु तदेव भूच्युतमिदं खेटेऽवरोहे भवे-  
दौचं रूपदलांग्रयो यदि खगे केन्द्रादिषु त्रिष्वपि ।

**Sloka 9 ½-10 ½** When a planet is approaching its exaltation, the Uchchabala in terms of a Rupa will be represented by the fraction: Planet's present position-minus Planet's depression point  $\div 180^\circ$ . The difference of this from unity will indicate the planet's uchchabala when the planet be descending (Avaroha) i.e., 'when it has reached the exaltation point and heading towards its depression point. Should a planet occupy a Kendra (Angle), a Panaphara, or an Apoklima Bhava its respective strength will be 1, 1/2 or 1/4 Rupa.

युग्मक्षीशक्योः सितांबुधि भुवोः पादं बलं व्यत्यय  
दन्योपां प्रथमे नृणां हि खगयोस्तत्कलीबयोर्मध्यमे ॥ ११ ॥

अन्ते पादमितं वधूखचरयोर्देक्काणकेस्याद्बलम्  
पञ्चानामपि योगतः समुदितं चायं त्विदं स्थानजम् ।

**Sloka 10 ½-11 ½** When the Moon and Venus occupy an even Rasi or an even Navamsa, the strength they derive is 1/4 Rupa. The Sun, Mars, Jupiter, Saturn and Mercury acquire 1/4 Rupa if they are in odd Rasis or Navamsas. Should the male, hermophrodite and female planets be posited respectively in the 1st, middle or the last portion of a Rasi, they will get 1/4 Rupa of strength. The total of these five kinds of Bala is called Sthanabala or the strength of planet due to their occupation in a Rasi and forms one part of the Shadbalas.

ज्ञेज्यौ लग्नहैतौ निशाकरभृगूदन्धौ स्मरेत्वर्कजे।  
भौमाक्षें दशमे तु दिग्बलमिदं प्रागादि दिक्षु स्मृतम् ॥ १२ ॥

तत्तत्सप्तमगे खगेन किमपि त्रैराशिकादन्तरे  
तत्तद्वीर्यफलं खदिक्षु खचरस्तादिग्बधं कारयेत्

**Sloka 11 ½-12 ½** Mercury and Jupiter are strong in the Lagna (East). The Moon and Venus are powerful in the 4th (North); Saturn, in the 7th (West) and; Mars and the Sun are strong in the 10th (South). They become powerless when they are in the 7th place from the one mentioned above. The Digbal (Directional strength) in the intermediate positions must be computed by the rule of three process. The planets become effective corresponding with their respective Directional strength in their respective direction.

शुक्लं यातदिःपु सौम्यखचराः रुवीर्यवन्तोऽशुभाः  
शेषेपु द्विगुण दिधोरसितके चेदन्यथा पक्षजम् ॥ १३ ॥

मध्याह्ने रविरेव चास्तसमये मन्देष्ठा निशानायकः

प्राग्रातौ बलवान्निशार्द्धसमये शुक्रो निशान्ते कुजः ।  
ज्ञाः प्रातः सततं बली सुरगुरुस्त्वेतच्चहोरात्रजं  
नाभ्याद्यं द्विगुणं नतं खरसुहृदरूपाद्यमोजःो भवेत् ॥ १४ ॥

**Sloka 12 ½-14 ½** In the Shukla Paksha (the bright half) the strength (Pakshabala) of benefic planets goes with the number of Tithis passed in the Paksha whereas in the case of malefic planets it is the number of Tithis remaining to be passed or gone through. During the Krishnapaksha (dark half) this process is reversed. The Pakshabala in the case of the Moon will be doubled. When a native is born in the middle portion of the day the strength of 1 Rupa is credited to the Sun. Saturn gets this strength if it is in third portion of the day. The Moon gets if it the birth is in the 1st portion of the night. When the birth will be in the middle portion of the night the strength will go to Venus. Should the birth be in the 3rd (last) portion of the night, the strength will be shared by Mars. Mercury enjoys it in the 1st portion of the day. Jupiter has this strength at all times. It is termed Ahoratraja or Dinaratribhagabala. Multiply the Nata in Ghatikas by 2 and divide the product by 60. This will give the Natabal in terms of a Rupa.

तदृक्षपच्युतमुन्नतोत्थितबलं चन्द्रारमन्दा नते  
सूर्यज्ञामरसूज्यदेत्यगुरवो वीर्यान्विताश्वोन्नते ।

**Sloka 14 ½** When this is subtracted from unity it will give the strength resulting from Unnata. The Moon, Mars and Saturn have the Natabala whereas the Sun, Mercury, Jupiter and Venus have Unnatabala.

नाभ्यः स्फुर्नतसंज्ञका दिनदलान्निश्चर्द्धपर्यन्तगा—  
स्तद्वद्रात्रिदलात्तदादिनदलं नाभ्यादिकं चोन्नतम् ॥ १५ ॥  
तिंश्चक्षुद्रनतोन्नते च भवतस्तेऽन्ये क्रमात्कालजे  
वीर्यं यन्त्रलवादिकं च गदितं त्वाद्ये दले विस्तरात् ।

**Sloka 14½ 15 ½** The duration of Ghatikas between mid-day and the Sun at a birth is called Nata, while unnata shows

similar interval in Ghatikas between the Sun and midnight. These two intervals when divided by 30 denote the Natonnata-bala of planets in terms of a Rupa and form a sub-division of Kalabala. The appliances and instruments required to measure the time have been detailed in the earlier part of the work, Purvakalamrita.

वर्षेशश्च स मासपो दिनपतिस्तत्कालहोरेश्वरो  
व्रीयाद्याश्वरणोत्तरं समयजं योगश्वतुणां बलम् ॥ १६ ।

स्वेष्टास्ता घटिकाः कर्विनिहता चाणैरवासागताः  
वारेशाद्रविशुक्रविद्विषुशनीज्यारास्तु होराधिपाः ।

**Sloka 15 ½-16 ½** The lord of the year, the lord of the month, the lord of the week- day and the lord of the Hora respectively get 1/4, 1/2, 3/4 and 1 Rupa strength if a native is born under their influence. The sum of these four kinds of strength goes to add in the Kalabala. To find the lord of the Hora, for any Particular time, multiply the Ghatikas that have passed since Sunrise by 2 and divide the product by 5. The quotient will show the number of Horas that have elapsed. The lord of the 1st Hora on any week-day will be the lord of the week-day itself, the lords of the 2nd and the succeeding Horas should be counted from that planet in the following order: the Sun, Venus, Mercury, the Moon, Saturn Jupiter and Mars.

याम्ये चन्द्रशनी बुधस्तु सरतं शेषास्तु सौम्यायने  
पूर्वोत्तैश्वलकेन्द्रजैरिह लवैर्वक्षी यदि स्याद्बलम् ॥ १७ ॥

चेष्टाख्यं रुधिराद्दद्येर्यदि युतिस्त्वेकांशके चैकमे  
चोदयाम्यगयोर्जयापविजयौ स्यादेव जेता बली ।

**Sloka 16½-17 ½** The Moon and Saturn are powerful when they are in their Southern Course. Mercury is always strong. The rest of the planets become powerful when they are in their Northern course. The strength as a result of this course is called their Ayana Bala. The planets taken in their regular order from Mars should be considered strong when they are in their retro-

grade motion and their Cheshtabala is calculated from the degrees in their respective Sighra Kendras. When two planets associate themselves in such a way that they have to be in the same Bhava and their longitudes agree even to the degree and minute, they are said to be in war and that planet which is North of the other is considered to be Victorious and gains the strength of the other in the South, the Vanquished planet.

पूर्णं पश्यति भानुजस्त्रिदशमे चेत्पाददृष्टयेतरे  
जीवो धीनवमेऽर्द्धपातदितरे भौमश्वतुर्थेऽष्टमे ॥ १८ ॥  
सर्वे पादविहीनयाखिलदशा पश्यन्ति सर्वेऽप्तमं  
वित्तायव्यवैरिणो न दद्युः खेटस्थितस्थानतः ।

**Sloka 17 ½ -18½** Saturn casts a full glance over the 3rd and 10th Bhavas, when the other planets aspect them with a quarter of a glance. Jupiter views the 5th and the 9th with a full eye, while the rest look at these Bhavas with half a glance. Mars casts his full aspect over the 4th and the 8th Bhavas and the other planets aspect them with 3/4 of a glance. All planets aspect the 7th Bhava with a full eye. Planets do not cast any glance on the 2nd, the 11th, the 12th and the 6th Bhavas counted from the place occupied by them.

दृष्टा शोधितदृश्यकेंद्रभवशात्तद्रूपकलं स्यादथो  
भाग्येभ्यस्त्वनुपातलब्धकलिकास्वर्णं कृतं दग्भवेत् ॥ १९ ॥  
एवं क्रूरशुभेश्वणे च गणितात्संलिख्य कोष्ठद्वये  
रूपाद्वा हि पृथक् पृथग्युतिभुवो स्यादन्तरं दग्भवलम् ।

**Sloka 18 ½-19 ½** Subtract the aspecting planet from the aspected one. The result will show the extent in terms of signs, degrees, etc, of the range of aspect. The Drigbala of the aspected planet in Rupas can thus be computed from these degrees, etc, by the rule-of-three process, adding to or subtracting from, as need be, of the proportionate difference in strength between that fixed for that sign and the strength allotted for the sign succeeding. The Drigbala thus arrived at can be grouped

under 'Malefic' and 'Benefic' according to the aspecting planets, whether malefic or benefic. Thus should be noted down in two columns in terms of Rupas. Their numerical sum will show the exact Drigbala so obtained for each planet.

अर्केन्द्रासुरपूजितासुरगुरुज्ञाराक्जाः खेचरा—  
स्ते स्युन्यैनवला यथोत्तरमिदं नैसर्गिकं स्यात्तद्बलम् ॥२०॥  
रूपं स्याद्युमणेरिलाधरलबो नंस्यात्परेषां क्रमात्  
स्थानाशासमयस्वभावजबलैक्यं चैषितेनान्वितम् ।

**Sloka 19 ½-20 ½** The Sun, the Moon, Venus, Jupiter, Mercury, Mars and Saturn decrease successively by 1/7th of a Rupa in their natural strength. The Nisargabal of the Sun should be noted as one Rupa. the several kinds of strength , viz, those collected from (1) Sthana-Position, (2) Dik-Direction, (3) Kala-Time, (4) Nisarga- Natural and (5) Chestha - Motion should now be summed up.

दग्धीयेण सुसंस्कृतं यदि जयी खेटश्च रूपान्वितं  
भङ्गश्चेद्रहितं रणे स्फुटतरं खेटस्य वीर्यं भवेत् ॥ २१ ॥  
एवं प्रोक्तबलैक्यमत्र निखिलं रूपाद्यमक्षाल्पकं  
चेद्गीनं हि बलं ततो दशमितात्स्यान्मध्यमं तदूबलम् ।

**Slolca 20 ½-21 ½** Further more add to this the rectified Drigbala of the planet. Next, should the planet be victorious or be vanquished in the planetary war add or subtract accordingly 1 Rupa. The sum-total when so rectified of the several balas referred to above, will be the planet's Shadbala in Rupas. When this strength is found to be less than 5 Rupas, the planet should be taken as week. If it possesses from 5 to 10 Rupas it should be considered as having the normal strength.

तत्पश्चा त्तु सुपूर्णवीर्यमिह तदीर्याधिकः स्याच्छुभः  
खेटस्तस्य दशाप्यतीव शुभदारोहाखिलेष्टार्थदा ॥ २२ ॥  
सात्स्यान्मध्यमवीर्यखेचरदशाऽरोहाऽपि सौर्यायते

हीना स्यात्त्रोहिणी व्यसनदा वीर्योनखेटस्य वा ।

**Sloka 21 ५-२२ ५** When this strength exceeds 10 Rupas it will be considered Purnabla. Without doubt such a planet will be most auspicious. His Dasa will be exceedingly favourable and will bestow upon the native all that he would dream of; such as, wealth, happiness, etc., provided the planet is proceeding to his exaltation point. A planet possessing medium strength but going towards his exaltation point, his Dasa will also prove productive of prosperity and happiness. But when a planet is on his way to his depression point the Dasa will be unfavorable, A planet having the strength less than 5 Rupas will only cause misery and misfortune during his Dasa period.

### 3. आयुर्दायखण्डः

दसात् खेचरभुक्तम् लिपिहृतं त्याज्यं फलं शेषकं  
 वेदम्भं खगभुक्तपादसदितं चांशायुषो चत्सराः ।  
 खेटस्थैर्यपदान्तराद्विनघटी मानात्तुं मासादिकं  
 द्यानीयाखिलखेचरैश्च तनुतः सर्वेक्यमब्दादिकम् ॥ १ ॥

Section III—Ayurdaya.—Length of life.

**Sloka-1.** Count the number of Nakshatras from Aswini traversed by a planet; divide it by 3 and ignore the quotient. Multiply the remainder by 4 and increase it by the number of quarters already passed in the next star. This result will indicate the number of Navamsas from Aries already traversed by the planet and it will correspond to the number of year contributed by the planet in the Nakshatra Pada (Amsayurdaya) system. The Months, days, etc, besides the years referred to due to the planet's position in the portion of the next pada should be computed from the interval lying between the end of the last Nakshatra Pada and the position occupied by the planet in the next one through the measure in days, ghatikas, etc., taken by the particular planet to run through its full course. Similarly, obtain and sum-up the years so contributed by all the planets as well as the Lagna.

स्वायुः स्वेन्दुकराग्निवेदशरपह्मानोनितं रिःफःभा—  
 द्वामं पद्सु स्वले शुभे यदि दलोनं पापलग्नेऽखिलम् ।  
 नीचारातिगृहे खगेऽस्तमयगे द्वित्रिद्विभागोनितं  
 द्यम्शोनं हि पराभवे पुनरपि स्यादंशाज्ञायुस्त्वदम् ॥ २ ॥

**Sloka-2.** If malefic planets occupy the 6 houses reckoned backward from the 12th, a reduction in full, one of one-half, one-third, one-fourth, one fifth and one-sixth shall be made respectively in their Ayurdaya. Should benefics occupy the said bhavas the loss will be half of what is incurred by the malefic ones. When a malefic is posited in the Lagna, the whole of the Ayurdaya contributed by the Asc. is to be taken away. In the case of a planet in its depression point one-half of the period assigned to it is lost. When a planet is housed in an inimical bhava, a reduction of one-third of his Ayus is to be made. When he is set or defeated in planetary war his Ayurdaya is further reduced by half. Amsayurdaya method is peculiar in this way. Cf. Brihat Jataka VII 2-4, 9-11.

लग्ने भुक्तविनाडिका नवगुणास्त्रमानभक्ताः फलं  
 वर्षाणि स्वगुणैर्हरैरपि तथा तन्मासघस्त्रादिकम् ।  
 लग्ने शोभनखेचरेक्षितयुते स्वस्वामियुक्तेक्षिते  
 तुङ्गे स्वामिनि राशिसंभितसमाश्वेत्यूचुरेके बुधाः ॥ ३ ॥

**Sloka-3.** The number of Ghatikas that have passed in the Rising Sign at birth when multiplied by 9 and divided by the number indicating the Ghatikas etc., of the rising time of that sign will show the length of years contributed by the Lagna. The remainder will give the months, days, etc., when suitably multiplied and divided by their appropriate factors. If the Lagna is powerful being occupied or aspected by its lord or a benefic planet or by its lord being in his exaltation, the number of years contributed by the Lagna will correspond with the years signified by the Rasis, etc., reckoned from Aries, in the figure denoting the Lagna. This view is held by some great Astrologers.

Cf BJ VII-12 Sripatipaddhati V - 18.

प्राक्प्रत्यक्ततनुभागतस्त्रिभिरपि द्रेकाणकैस्तद्धैः

प्राग्वद्वर्गजवीर्यमधिविहृतं पुण्यं हि रूपादिकम् ।  
 तद्वेदच्युतमन्त्र पापमिति तल्लेख्यं तयोरन्तरं  
 पुण्यं रूपचतुष्टयं यदि भवेन्मुक्तिर्ब्यसचेदसत् ॥ ४ ॥

**Sloka-4.** Find out the two decanates that precede and succeed immediately to the Lagna Drekkana. Compute their Saptavargajabala in Rupas (as done earlier) of the lords of these three decanates (or of the planets occupying them, if Tadbhavai is to be accepted for Tadbhapai), and take only a fourth. This will denote the religious inclination of the man concerned. When the same is subtracted from 4 it will indicate evil mind of the native. Record these two results carefully and if their difference be 4 Rupas of Punya, the native will certainly attain emancipation at the end of this life.

प्रागुक्ताच्छुभपापवर्गगणितादेद्रककाणपैः साधिता  
 संख्या क्रूरभवा खनेत्रविधुभिर्गुण्या नगासाः समाः ।  
 शुद्धाः खाश्चिसुधाकरैरपि भवेदायुर्हि जन्मत्रये  
 संवादार्थमहैव तल्लघुतरं प्रोक्तं नवांशायुपः ॥ ५ ॥

**Sloka-5.** Obtain the figures for the auspicious and inauspicious portions of the Saptavargajabalas of the lords of the afore said three decanates. Multiply the malefic portion by 120. Divide the product by 7. The result thus obtained will indicate the number in years. Take away from it as many 120 year-periods as are possible. The remainder will reveal the Ayus of the man concerned in the respective Janma out of the past, present and future. This method has been pointed out here by way of discussion and also because it is simpler than the Amsayurdaya method.

केन्द्रे कोणगृहे स्थिताः कविगुरुज्ञाः पूर्णमायुर्भवे—  
 न्मध्यायुष्यमधो धने च सहजे लाभे दिशाति स्थिताः ।  
 षष्ठे चाष्टमभे व्ययाख्यभवने स्वल्पायुरन्ये खलाः  
 केन्द्राष्टययक्षोणगा न शुभदा जातस्य पुंसः सदा ॥ ६ ॥

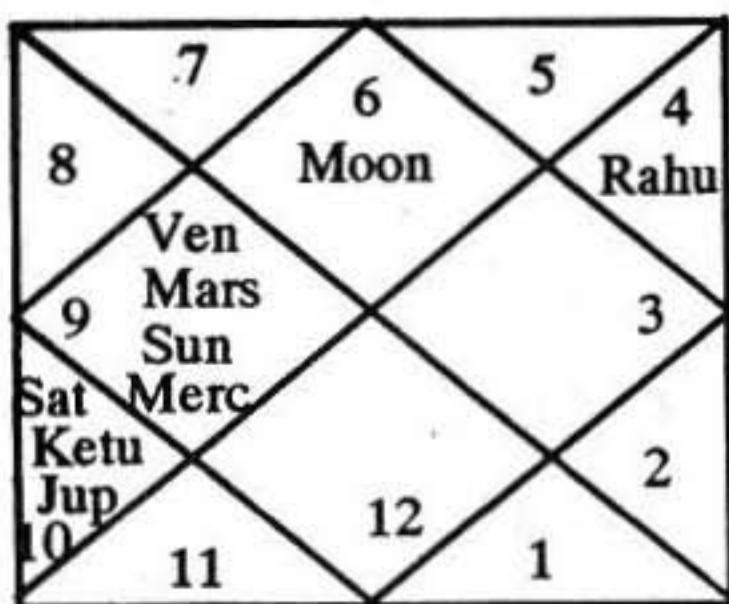
**Sloka-6.** When in a nativity Venus, Jupiter and Mercury are in the Kendra (Angles) and Kona (Trines) Bhavas the man concerned enjoys a full life (he is longlived). If these planets should be in the 2nd, 3rd and 11th houses the native will have

medium life, i.e., 60 years. Should these planets be in the 6th, 8th and the 12th Bhavas the native will live below the medium life only. When the remaining planets (the malefics) occupy the 8th, the 12th, a Kendra or a Kona Bhava they will not, invariably, grant good results to the native.

### Charts showing the Yogas in Sloka III - 6

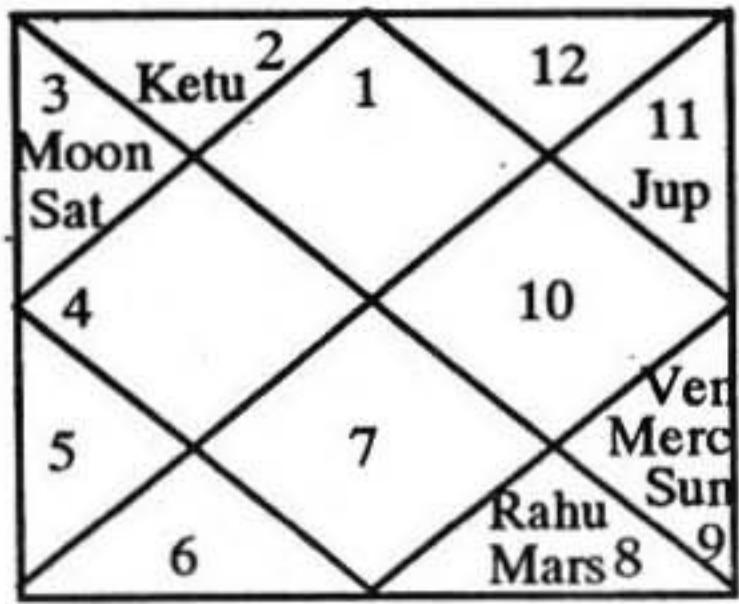
**SL. 6(1)**

**Female Born on  
30.12.61 at 23.30**



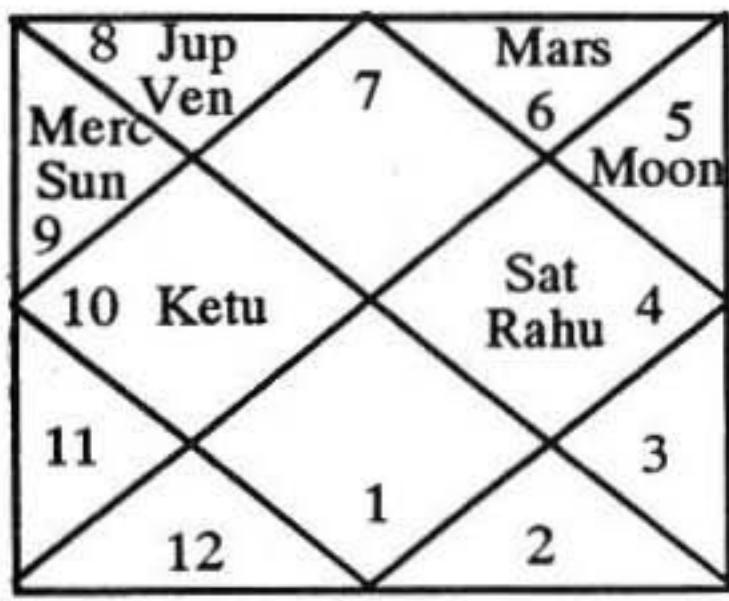
**SL 6(4)**

**Female 29th Dec 1974 at  
13.30**



**SL-6 (2)**

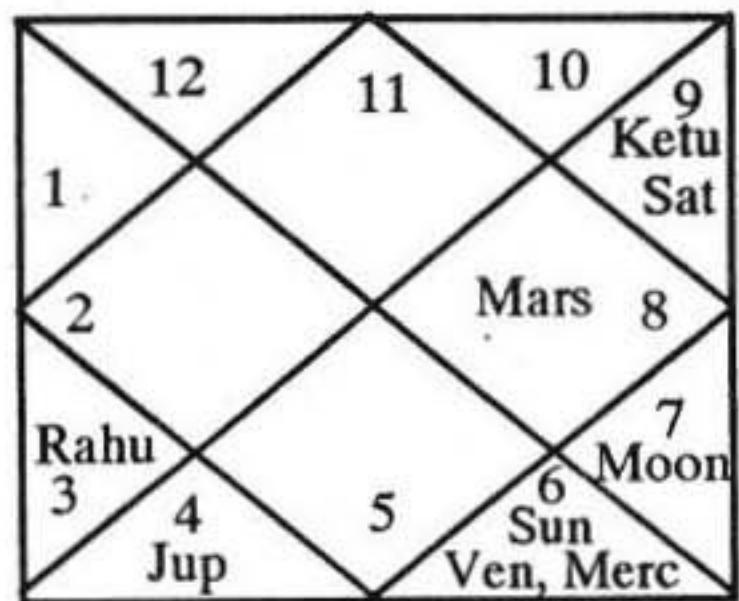
**Male 3-1-1888 at 1.45 AM**



Cf. SL-8, supra

**SL-6 (3)**

**Male 18-9-1871**



लग्नेशे न निरीक्षते सति तथा केंद्रलिकोणस्थितैः

लग्नेशस्थितराशिनेतरि पुनर्लग्ने न द्यष्टे शुभैः ।

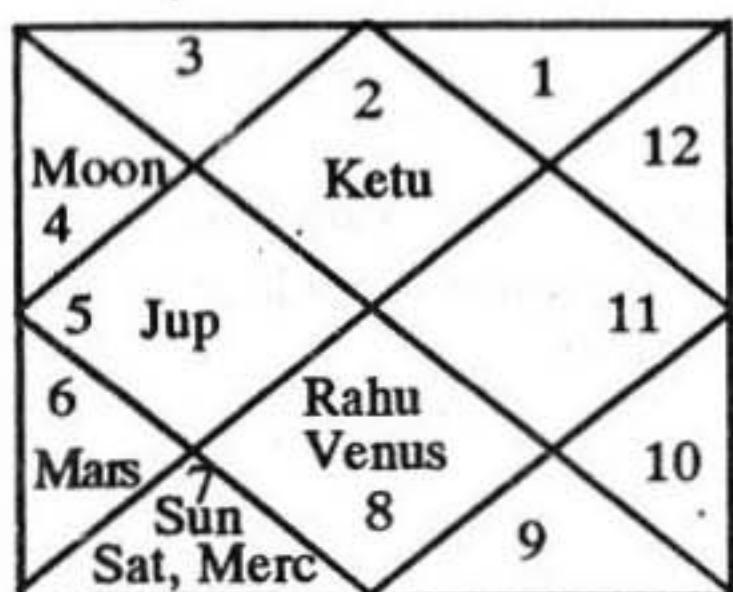
अल्पायुः सुतदारुद्विरहितो जातो भवेद्यथा

दीघीयुर्बहुमाग्यवान् घनमतिनित्यं भवेत्कर्मिर्तिमान् ॥ ७ ॥

**Sloka-7.** If the lord of the Lagna is not aspected by benefics who occupy a Kendra or Kona Bhava, if the lord of the Rasi occupied by the lord of Lagna and the Logna itself are not aspected by benefics, the life of the native will be a short one. Moreover, he will be denied children, wife and wisdom. Should it be otherwise, the man concerned will enjoy longevity, good fortune, wealth and be wise and renowned.

### SL 7 Female

5-11-1955 at 19.15



Venus, the lord of the Asc, is in the 7th without having the aspect of any benefic planet from a Trine or an Angular house. Mars, the lord of the sign occupied by Venus, as also the Asc. have no benefic aspect. Hence short life.

सन्धाधीशनिरीक्षिते स्फुटतरे लग्नेऽजलग्नेऽथवा  
जन्मेन्द्रष्टमलग्नपे रविभुवा भूजेन वा वीक्षिते ।  
लग्नेशादि न वीक्षितं शुभकरैः खेटैर्भवेजातको  
मार्कण्डेयसमायुरप्यतिरामल्पायुषश्चास्पदः ॥ ८ ॥

**Sloka-8.** When the Sputa Lagna or the Rasi occupied by the Moon is aspected by the lord of the 8th Bhava or the lord of the 8th Bhava either from the Moon or the Lagna be aspected by Saturn or Mars; and in both of these cases benefics do not aspect the lord of the Lagna or the lord of the Rasi occupied by the lord of the Lagna, the man concerned, may he be akin to Markandeya so far as logevity is concerned, will enjoy only a moiety of life.

4. ग्रहभावफलखण्डः

स्वोच्चमूर्खसुहन्त्रिकोणगृहगाः केन्द्रोत्तर्माशान्विताः  
सौम्येरीक्षितयुक्तमध्यमगताः मूलत्रिकोणाश्रिताः ।  
भावारोहणखेचराः शुभकराः केन्द्रत्रिकोणाधिपाः  
सम्बद्धेन परस्परं सुयशसं कुर्वन्ति राजोत्तमम् ॥ १ ॥

Section 4—Planets in the several bhavas and their effects.

Planets, when mutually related in any way, prove auspicious to the native, bring him great renown and bestow high status. Such ‘Sambandh’(relationship) may be when they are:

- (1) Occupying their exaltation, own Bhava, a friend's Bhava or a Trikona Bhava,
- (2) Posited in a Kendra Bhava in their Vargottamamsa;
- (c) Aspected by benefics, are conjoined with benefics, or are posited betwixt benefics,
- (d) in their Moolatrikona Rasis;
- (e) proceeding towards the centre of a Bhava and
- (f) lords of a Kendra and a Kona Bhava at the same time.

नीचस्थाश्च पराजितास्त्वरिगताः पापेक्षिताक्रान्तयुद्ध  
मध्यस्थानगताश्च चक्रविकलस्वभानुसंसर्गगाः ।  
भावान्तस्थितखेचराश्च विवलाः पष्टाष्टरिकाधिपाः  
केन्द्राधीश्वरकोणपेश्वरयुतास्तद्योगभज्जप्रदाः ॥ २ ॥

**Sloka-2.** The auspicious or Subha Yogas of the planets get destroyed when they are:

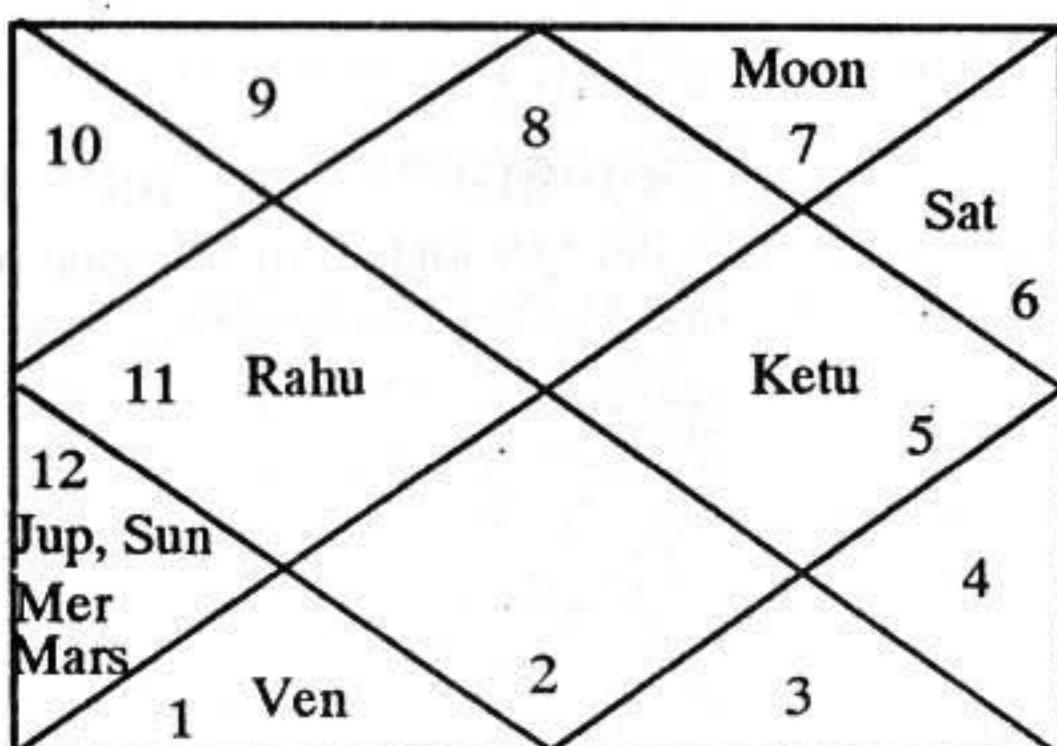
- (1) in their fall or debilitation position;
- (2) defeated in planetary war;
- (3) in their inimical houses;
- (4) aspected by, in association with or hemmed betwixt malefics;

- (5) associated with a retrograde planet, an Astan-gata or eclipsed planet or be with Rahu.
- (6) in the zone of Bhava Sandhi;
- (7) Weak;
- (8) Owning Dussthanas, i.e. the 6th, 8th and the 12th or their lords associate with those of the Kendra or of Trikona Bhavas.

#### Sloka IV - 2

The following two charts illustrate the points contained in the above Sloka: Female

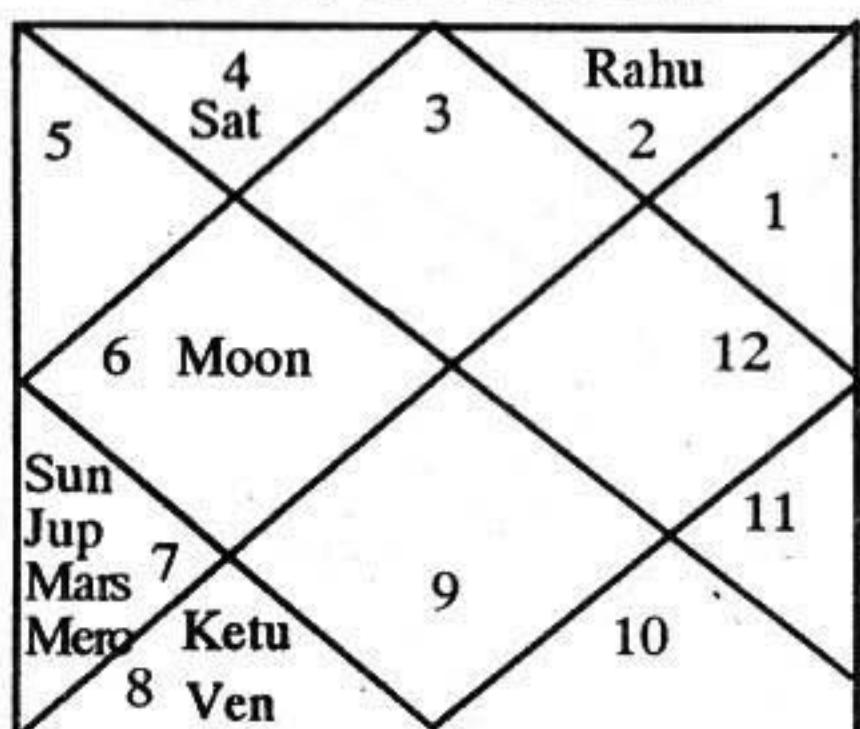
Born on 24.3.1951 at 11.35 P.M.



*Balance of Mars Dasa : 1 yr 10 Mons 24 days*

#### Husband

22 oct 1946 at 10.30 Pm



*Balance of Sun's Dasa: 4 mons 10 days*

This native has strained relations with her husband and is not blessed with the pleasures of the bed, though living with her husband. The lord of the 7th house, Venus, denotes the husband, and also happens to own the 12th and is posited in the 6th Bhava. Jupiter, the karaka of the

husband is associated with his enemy Mercury, the lord of the 8th. The Moon is occupying the 12th house being aspected by Venus. This has given her a good and charming look but an indifferent husband because both Venus and Jupiter are hostile to the Moon, one by being in the 6th house and the other being 6th from the Moon.

Husband's chart is appended showing his association with another woman. It was a case of love marriage.

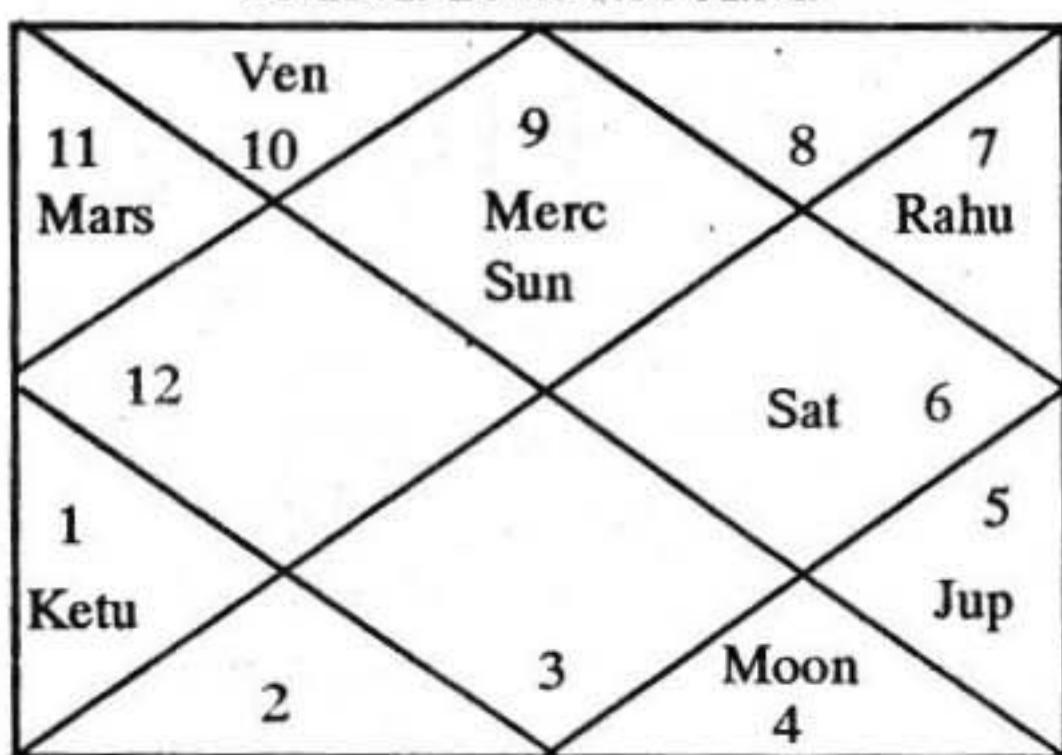
प्राण्ये कर्मणि तत्पती निवसतावेकत्र वा व्यत्यये  
 वान्योन्यक्षगतौ निरीक्षणयुतौ तौ राजयोगप्रदौ ।  
 धीजायोदयबन्धुपैश्च सहितौ तत्तद्ग्रहे वा स्थितौ  
 संपत्सौख्यकरौ तयोनिधनकृष्णाभादिपत्यं विना ॥ ३ ॥

**Sloka-3.** (1) Should the 9th and 10th Bhavas be respectively occupied by their own lords; (2) when their lords conjoin in either of these houses, (3) when they occupy each other's bhava; or (4) they mutually aspect each other, then these two lords become responsible for the Rajayoga in any nativity. (5) Should these lords of the 9th and the 10th associate themselves with any of the lords of the 5th, the 7th, the 1st or the 4th or (6) occupy any of these houses they bless the man concerned with wealth, happiness and prosperity. But these lords of the 9th and the 10th, in no case, should own the 8th or the 11th Bhava as well.

#### Sloka IV - 3 Male

(6)

28.12.1920 at 6.50 A.M.



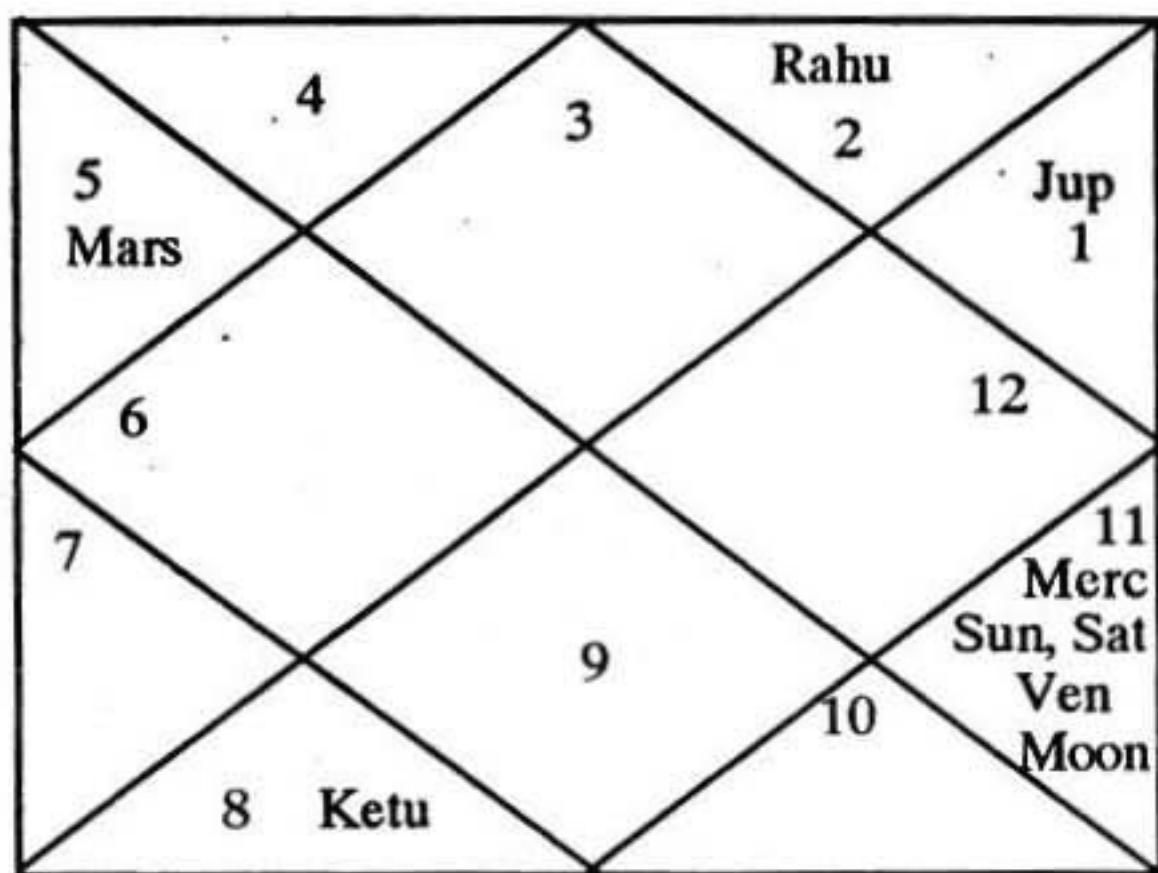
This native has retired from the senior most Police post of Indian Govt. Merc, the lord of the 10th Kendra is in the Lagna with the Sun, the lord of the 9th, in the Sign Sagittarius. The Lagna and these lords of a Kona and a Kendra enjoy the aspect of Jupiter from the 9th house (a Kona) - the Lord of Lagna. Again, the Sun and Jupiter are occupying each other's house. This Jupiter aspects Mars in the 3rd house who, in turn, is aspecting Sat. in the 10th house. The Link between these 5 planets forming the great Raja Yoga may be noted. Venus, the lord of the 11th is in the 2nd and is alone responsible for the Dhana Yoga. Hence the native enjoyed position, status, Royal favour and prosperity.

Cf Phaladeepika XV - 30 and also Laghu Parashari P.33, Sagar Publications.

लग्नाद्वायपकर्मपौ यदि तदा रद्वायकर्माधिपौ  
 मानाद्वायपकर्मपौ वरसमस्वल्पाधिकाराः क्रमात् ।  
 सबन्धत्रयसंस्थितौ च सबलावन्योन्यकेन्द्राश्रितौ  
 लग्नाधीश्वरराशिनायकयुतौ जाते धनी भूषिः ॥ ४ ॥

**Sloka-4.** Reckon the lords of the 9th and the 10th Bhavas (1) from the Lagna; (2) from the 9th house from the Lagna (9th and 10th to 9th) and; (3) from the 10th house from the Lagna (9th and 10th to 10th). These three sets of planets will in their order bestow upon the native a high position, an ordinary position or a below average position in life. When these said pairs of planets are mutually related by being in conjunction, exchange of house (each occupying other's house) or by mutual aspect, and possess strength; occupy Bhavas which are mutually in Kendra positions or; be in association with the planets owning houses occupied by the lords of Lagna, the native will amass great wealth and be a ruler on this earth.

**Sloka IV - 2, 4 Female**  
**(7) 3.3.1965 at 12.30 noon**



*Balance of Saturn's Dasa 16 yrs 2 mons and 11 days.*

The lords of the 9th and 10th (Venus and Mars) counted from the 9th house from the Lagna aspect each other; thus forming a medium gain which the native has already achieved as an I.A.S. This short fall is due to the fact that the Lord of Lagna, Mercury; and the lord of the 9th, Saturn are together with the disqualification that they are within 5 to 6 degrees from the Sun (therefore, are set). Saturn is in the 9th in his Mool trikona. Venus is the lord of the 4th and the 9th from the Moon Lagna and the Sun Lagna camping in his friend's house. These 5 planets are aspected by Mars occupying the Sagittarius Navamsa and enjoying the 5th aspect of Jupiter himself. This native will face some difficulty during the Mahadasa of Mercury & Antar of Saturn starting from 5.9.1995 for a period of 2 yrs. 8 months and 9 days. Mercury/Jupiter period of 2 yrs. 3 months 6 days prior to 5.9.1995 will be most rewarding. She should enjoy long life as Saturn, the lord of Longevity is in good position. She will marry an equally competent man.

राश्यंशोदयपाश्च राज्यशुभपौ धीभ्रातृबन्धवस्तपा -  
 श्वर्णर्थायक्षपती च तौ खगवराश्वेकत्र वान्योऽयभे ।  
 उक्तक्षेपु सुहत्सवभोच्चभवनेष्वःयोन्ययुक्तेक्षिता  
 वृद्धिं वाजिगजादिकान् सुखसुतान्द्रव्यं च दद्युः क्रमात् ॥५

**Sloka-5.** (1) The lord of the Rasi (Moon's Rasi) and Amsa (Lagna Amsa) occupied by a planet and the lord of the Lagna; (2) the lords of the 10th and the 9th houses; (3) the lords of the 5th, 3rd, 4th and the 7th Bhavas; (4) the lords of the 2nd and the 11th Bhavas- where these aforesaid pairs of the planets are so related that - though placed in any of the above mentioned houses- they (a) are together in one house; (b) occupy each other's house; (3) aspect mutually and at the same time be in a friend's house, own house or an exaltation Rasi, they respectively bless the man concerned with prosperity, elephants, horses and the like, progeny and prosperity and affluence (wealth).

नाशस्थानगतो दिवाकरकर्लुपस्तु यद्राशिपो  
 नीचारातिगतोऽथवा यदि भवेत्सौःयैरयुक्तेक्षितः ।  
 तद्भावस्य विनाशनं मुनिगणाः शंसन्ति सौम्यैर्युत-  
 श्वतत्रापि फलप्रदो न हि तथा तन्वादिभानां क्रमात् ॥ ६ ॥

**Sloka-6.** Should the lord of a Bhava be posited in the 8th place from the Lagna or (from it), be elipsed by the rays of the Sun, be in his fall or occupy an inimical house and does not conjoin nor be aspected by benefics, Munies say that in such a planetary set the effects of that House are completely destroyed. Even if the benefics themselves associate with the Bhava there will be no salvation. The Lagna and the other Bhavas should be examined in this manner only.

लग्रस्यादिममध्यमान्तिमयुतो लग्राधिनाथः क्रमात्  
 कुर्याद्दण्डपतिं च मण्डलपतिं ग्रामाधिपं तच्छिष्ठशुम् ।  
 शुक्रार्थेन्दुजवीक्षितश्च सहितश्वेतसौःयवर्गस्थितः  
 स्वोच्चे वाखिलभूमिपालकममृं भूपालवन्द्य वरम् ॥ ७ ॥

**Sloka-7.** When the lord of the Lagna is posited in the 1st, middle, or the last Drekkana of the Ascendant, the native will become a, judge a chieftain or a headman of his village, respectively. Should this planet be aspected by or associated with Venus, Jupiter or Mercury or be in the Varga of an auspicious planet or in his exaltation point, the man concerned will turn out to be an emperor of the whole world and be honoured by other rulers.

स्वोच्चस्वर्क्षसुहृद्गः पितृगृहे बःधौ खभे सप्तमे  
वीर्याद्यो गुरुशुक्रवीक्षणयुतः पूर्णो विभुशेत्तदा ।  
लग्नात्स्वास्पदगौ कुर्जार्कतनयौ चैव स्थिते भोगवान्  
सर्वज्ञः सुगुणाकरो जननुतः स स्याद्वदान्यो महान् ॥ ८ ॥

**Sloka-8.** When in a nativity (1) the Moon in her full degrees possessed of strength is in her exaltation, own Bhava or a friend's house, identical with the 9th, 4th, 10th or the 7th and is aspected by or is in association with Jupiter or Venus; or (2) should Mars and Saturn be likewise possessed of strength and benefic aspect and occupy the 2nd and the 10th houses from the Lagna, the native will be encyclopedic, endowed with all the virtues, highly acclaimed by the people, generous and a great personality.

देवाधीशपुरोहितस्य सहजान्त्याधीशता संतरं  
रन्ध्राधीश्वरताष्टमस्थितिरपि स्याद्योगक्रदेहिनाम् ।  
पष्टस्थः शुभक्रृत्कविः स्मरगृहज्ञानायमानस्थितो  
राहुर्योगक्रस्त्रीयनिलये केतुस्तु योगश्चदः ॥ ९ ॥

**Sloka-9.** In a birth chart, when Jupiter owns the 3rd and the 12th Bhavas (Capricorn Asc.) he bestows every thing upon the native. Similar will be the effect, when he enjoys the ownership of the 8th Bhava or when he is posited in the 8th house. Venus is good when he is in the 6th Bhava; Rahu will be favourable when he will be in the 7th, 4th, 8th, 11th or the 10th house. Ketu is most benefic when he is in the 3rd Bhava.

दुःस्थान निगतोऽरिनीचगृहगश्चास्तंगतो वाऽपि य-

द्वावेशः गुभयोगदृष्टरहितः कूरा॒रियुक्तेक्षितः ।  
 नीचार्यशम्भृतं पराजयहतश्चेत्पापि॒भिन्निद्युतिः ।  
 तद्वस्थं विनाशनं निगदितं लग्नादिभानां क्रमात् ॥१०॥

**Sloka-10.** When the lord of a house occupies any of the Dussthana, i.e., the 6th, 8th or the 12th, be in his fall or inimical house or be eclipsed, not conjoined or aspected by benefics, be in association with or aspected by his enemies, be in his inimical or debilitation Amsa, be Vanquished in planetary war with malefics and as a result has lost the brilliance of his rays - such a Bhava should be declared as totally lost or fruitless. Thus should be examined all the Bhavas from the Lagna onwards.

यद्वभावपतिस्त्रिकोणगृहगः केन्द्रलिलाभाग्नितो  
 मित्रोच्चस्त्रगृहांश्चां बलवतोरेत्य स्थितः सौभ्ययोः ।  
 मध्ये तत्पतिषूच्चगेषु च शुभैर्युक्तेक्षितो वा ग्रह -  
 स्तत्तद्वभावफलस्य वृद्धिमतुलां शीघ्रं करोति क्रमात् ॥११॥

**Sloka-11.** Whenever the lord of a Bhava occupies a Trikona house, Kendra House, the 3rd or the 11th house, a friend's house, his exaltation, own Rasi or Navamsa or is placed betwixt two strong benefics, while the owners of these Kona, Kendra, 3rd or the 11th houses are also similarly situated in their exaltation; or the said lord is associated with or aspected by benefics: such a lord will bring unsurpassed prosperity to the Bhava and that too in a very short period.

भावो भावपतिश्च कारकस्ते पापमध्यस्थिताः  
 पापैः शक्तिभिरन्विताश्च विवलाः सौभ्यरयुग्मीक्षिताः ।  
 तेषां भाग्यसुखाष्टधीव्ययगताः पापास्तदंशक्षपाः  
 तद्वभावे रिपुनीचमृदविजिताश्चेद्भावहानिं वदेत् ॥१२॥

**Sloka-12.** When a Bhava, its lord, its Karaka planet, all the three are hemmed betwixt malefics and are associated with powerful malefics and are thus weak and have no redeeming

association or aspect of benefics; and should the malefics occupy the 9th, 4th, 8th, 5th and the 12th Bhavas counted from each of the aforesaid three, and the lords of the Navamsas occupied by these malefics be inimically situated, eclipsed or defeated in planetary war in that house, the destruction of that Bhava should be pronounced.

स्वश्रीचादिसुहृत्तिकोणसहिते राशयंशवगोत्तमे  
सौम्यः सौख्यकरोऽथ पापखन्चरोऽप्येवं विघ्नेज्ञुभः ।  
यद्भेदस्थितमांशपा बलयुताश्वेत्तद्भूषो लाभकृ—  
द्यस्यांशुर्धगतो बली हितखगः सौम्योऽपि तस्यार्थदः ॥१३॥

**Sloka-13.** When an auspicious planet occupies his own, exaltation, a friend's house or his Moolatrikona Rasi or a Vargottama Amsa, it will enhance the prosperity of the native. Even a malefic planet will prove auspicious under these conditions. When the planets, owning the Rasi and Navamsa occupied by the lord of a Bhava, be endowed with power, he will promote the effects of that Bhava. Any powerful benefic occupying a friendly Rasi and Amsa in any house will bestow upon the native the wealth of effects related to it.

रिःफाष्टारिगतस्य राशिरशुभस्तद्भेदश्युग्मृष्टम्  
भ्रष्टं स्यात्क्रमशः सितज्ञगुरवः स्युस्तेषु सौख्यप्रदाः ।  
मित्रोच्चस्वभगाः पडःत्यमृतिगा वा सौम्यदृष्टाः शुभा—  
स्तन्नाथा रिपुनीचमूढविजिताश्वेत्तद्गृहस्थाः शुभाः ॥ १४ ॥

**Sloka-14.** When a planet occupies the 12th, the 8th or the 6th Bhava, his Rasi becomes inauspicious; similarly, when the lord of any one of these three Bhavas occupies or aspects a house, its effects are totally lost. Venus, Mercury and Jupiter in their order, when they respectively occupy the aforesaid three houses will bring happiness. Planets in the 6th, 12th and the 8th, when happen to be in their friend's houses, own or exalted signs, or be aspected by auspicious ones, will prove beneficial. When the planets owning the said houses be inimical, be in their fall, be eclipsed or defeated in war, then the planets occupying them will prove beneficial.

वालो वृद्धखगोऽस्तगश्च विजितः पश्यन्नपश्यसौ  
 शुक्रशुक्रदिनैः शुभाशुभखगाः पूर्वमुखाद्युत्क्रमात् ।  
 प्रत्यग्दृष्टियुतो वृद्धः सुरगुरुर्मन्दो ऋजुः शक्तिमान्  
 मूढस्थोऽपि भृगुः शनिश्चाबलवान् भौमोऽरिगो वा बली ॥ १५ ॥

**Sloka-15.** When planets are in their infancy (with in first 6°), in their advance age (in last 6°); eclipsed and defeated, though they might be aspecting yet do not aspect (see) at all. Auspicious and inauspicious planets aspect during the bright and dark periods of a month towards the East and West respectively. Jupiter is strong when aspects towards West. Saturn is strong while in his direct motion. Venus and Saturn though eclipsed will not lose their strength. Mars is powerful even in his enemy's house.

केन्द्रे भ्रातुरधनायधीनवस्थगाः पट्टेष्ठि सौम्याः शुभाः  
 क्रूराश्चोपचयस्थिता रविशनी धर्मस्थितौ इैषमे ।  
 स्वोच्चखर्क्षसुरेऽयमस्थरविजो लग्नस्थितोऽपीष्टकृत्  
 शुक्रो द्वादशसंस्थितोऽपि शुभदो मन्दांशराशी विना ॥ १६ ॥

**Sloka-16.** When benefics occupy a Kendra Bhava, the 3rd, 2nd, 11th, 5th or the 9th and even the 6th they prove auspicious. This will be true of malefics if they are placed in Upachaya houses. The Sun and Saturn will be favourable when they are in the 9th, and Mercury, when in the 8th. Saturn, when occupying his exaltation, own house, or a Rasi owned by Jupiter, will do only good even if he be in the Lagna. Venus, will prove auspicious, if placed in the 12th, provided the Rasi or Amsa occupied by him does not belong to Saturn.

क्षीणेन्दुश्च मुधांशुजश्च भृगुजः पूर्णेन्दुजीवौ ऋमात्  
 एकाद्वित्रिचतुर्पदात्मकशुभाद्याथेऽयशुक्रौ तथा ।  
 सौम्यस्थौ यदि नायकेन शुभदो क्षीणेन्दुपापेन्दुजौ  
 सूर्यो राहुकुज्ञौ च केतुरविज्ञौ पादाधिकात्पापदाः ॥ १७ ॥

**Sloka 17.** (a) The Waning Moon, (b) Mercury, (c)

Venus, (d) Full Moon and Jupiter become auspicious in the ratio of 1/4, 1/2, 3/4 and 1 respectively. Jupiter and Venus become fully beneficial when in the Bhava of an auspicious planet and in association with the lord of the same. (On the contrary) (a) Waning Moon and Mercury (when malefic), (b) the Sun, (c) Rahu and Mars and (d) Ketu and Saturn promote evil in the same ratio as stated above.

भावानां फलकारकाश्च विमुखा नैसर्गिकाश्चाथ य—  
द्वावेशान्तिभांशपात्रपि तथा तद्वागवत्तकारकौ ।  
यद्यत्कारकराशिग्रोऽशुभमखगस्तत्पलध्वंसक—  
स्तत्कारकभावयोगवशतः स्वल्पं फलं कारयेत् ॥ १८ ॥

**Sloka 18.** When the Phala Karaka and Bhava Karaka of any house; the lords of the Rasi and Navamsa occupied by the lord of that house and the house itself be hostile (Naisargika), the effects of that Bhava will be destroyed.

Should a malefic planet occupy a Rasi belonging to a Karaka, it will harm the effects of that Karaka planet. The Bhava Karakas when occupying the houses, they are Karakas for, will show only a small fraction of the (otherwise usual) effect.

पूर्णद्विज्यशनिध्वजाः स्वयुतभाद्द्विद्वादशच्छादकाः  
दुष्टेश्चद्विपणोऽपि रिःफलवने शेषाः पुरच्छादकाः ।  
दृष्ट्या क्षेत्रयुतेन वा सहयुजान्योन्यक्षयुतेन वा  
सर्वे भावापभावकारकखगाः शक्ताः क्रमाद्योगदाः ॥ १९ ॥

**Sloka 19.** The full Moon, Jupiter, Saturn and Ketu are called Chhadakas for the two houses (2nd and 12th) adjacent to each of them. Should Jupiter happen to be hostile to the man concerned (being owner of a Dussthana) he will be a Chhadaka only for the 12th. The rest are Chhadaka for the 2nd only. The lords of the various houses and their respective Karakas become auspicious to the native due to the Sambandha between them through aspect, occupation, association or mutual exchange of their places.

यद्यद्वधनक्षसंस्थितखगस्तच्छादकाख्यस्मृतः  
 तद्भ्रातृस्सखगोऽपि वेधकखगस्तद्बन्धुगो बन्धकः ।  
 तद्वन्धे प्रतिबन्धकोऽत्र सहिताच्चद्रन्धवृद्धिक्षयै  
 स्यातां भावधनास्तमद्वयपती तन्मारकाख्यौ क्रमात् ॥२०॥

**Sloka-20** A planet in the 2nd place from a Bhava becomes Chhadaka for that Bhava, while the one in the 3rd becomes Vedhaka. He who occupies the 4th is called Bandhaka. The one in the 8th is termed Pratibandhaka. From this planet in the 8th should be predicted all about the prosperity and destruction of the Bhava. The lords of the 2nd and 7th houses with respect to any Bhava are known to be the Markas of that Bhava

मित्रकूरखगस्य दृष्टिरनघैः स्वाधीनवेधा स्मृता  
 शत्रुकूरनिरीक्षिते न च पराधीनाख्यवेधा भवेत् ।  
 पापैः पूर्वफलं ततोन्तिमफलं सौम्यैः खलैस्तादशं  
 सौम्यासौम्यखगैर्बलाधिकतमैः स्याद्वाग्यमायुः क्रमात् ॥२१॥

**Sloka-21** The aspect of a friendly but malefic planet on another is known as Swadheena Vedha, while that by an inimical but malefic is termed Paradheena Vedha. The results produced by benefics will be similar and be felt at the beginning while the same caused by malefics will be some what untoward and be felt at the end. General luck and the span of life will correspond with the strength of the auspicious and inauspicious planets.

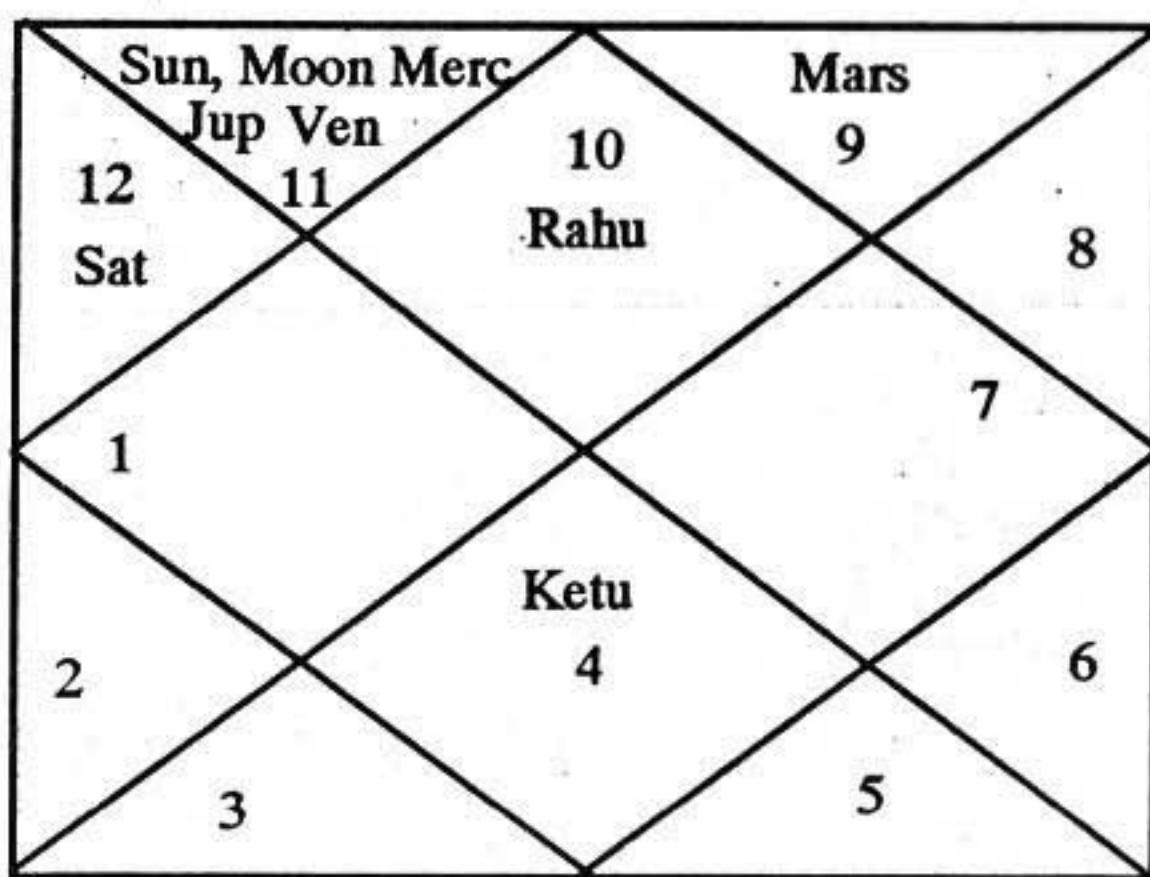
रन्धेशो व्ययपृष्ठगो रिपुपतौ रन्धे व्यये वा स्थिते  
 रिःफशोऽपि तथैव रन्धरिपुभे यस्यास्ति तस्मिन्वदेत् ।  
 अन्योन्यक्षणता निरीक्षणयुताश्वन्येरयुक्तेक्षिता  
 जातोऽसौ नृपतिः प्रशस्तविः वो राजाधिराजेश्वरः ॥ २२ ॥

**Sloka-22** If in a nativity, (a) the lord of the 8th is in the 12th or the 6th; (b) lord of the 6th be placed in the 8th or the 12th (c) the lord of the 12th should occupy the 8th or the 6th; (d) the said three lords when connected in any way by mutual

exchange of places, mutual aspect or association and are at the same time free from such Sambandha with other planets the native will not be less than a great king, dominating over other rulers and will be renowned and wealthy

**Sloka IV-22 Male  
21.2.1879 at 5.AM**

(8)



In this chart, Venus, the lord of the 5th and 10th houses is the Yoga Karaka occupying the 5th position from the 10th Bhava; whereas the 5th house is 4th from him in the 2nd house, the Dhana Bhava. He is associated with Mercury, the lord of the 9th and the 6th; the Sun, lord of the 8th; Jupiter the lord of the 12th and 3rd. In short the lords of the 6th, the 8th and the 12th have conjoined with the Yoga Karaka, Venus in the 2nd place from the Lagna. This planetary configuration has bestowed upon the native the status of a great statesman in one of the leading Native States of India. The native had untold wealth as the lord of the 9th was in the 2nd with Venus.

The presence of Ketu in the Kalatra bhava has left a scar on the lords of the 6th, the 8th and the 12th, being sixth every way and thus making them instrument of casting dark shadows on the life of the native also. They caused an early demise of the wife and as a result very disturbed domestic life.

**पापा नीचताः शुना दलभूताः केन्द्रतिकोणस्थिताः**

खेटा: स्युर्यदि कर्मभाग्यगृहपा भाग्येऽथवा कर्मणि ।  
 राजा स्यांगतिसान्महाधनयुतः त्व्यातः प्रतापान्वितं  
 दीघीयुः परभूपर्वान्दितपदः सर्वज्ञतुल्यः सुधीः ॥ २३ ॥

**Sloka-23** Should malefics be in their debilitation and benefics possessed of great strength be in the Kendra and Trikona Bhavas and if the lords of the 10th, 9th and 4th conjoin together either in the 9th or the 10th, the native will be no less than a king, most intelligent, fabulously rich, reputed, possessed of great valour and long- living. He will be recognised and respected by other rulers; be virtuously disposed and omniscient.

लग्नास्ताद्युक्तम् चतुष्टयमिदं केन्द्राभिधं कृटकं  
 तत्क्षेन्द्रात्परम् भवेत्तणकरं चापोद्बृंशं तत्परम् ।  
 भाग्यं पञ्चमम् त्रिकोणमिति तद्भ्रात्रायकर्मारिभं  
 नाशा चोपचयं जर्नान्दुभवनं लग्नं च जन्मादयः ॥ २४ ॥

**Sloka-24** The 1st, 4th, 7th and the 10th Bhavas are called Kendras, Kantakas and Chatushtaya. the houses next to the Kendras, ie., the 2nd, the 5th, the 8th and the 11th are termed Panapharas. Those next to Panapharas, viz, the 3rd, the 6th, the 9th and the 12th are known as Apoklima. the 5th and the 9th Bhaves are termed Trikona. the 3rd, the 6th, the 10th and the 11th are called Upachaya. the Bhava occupied by the Moon is termed Janma Rasi, while the Lagne is called Adi or the 1st house.

रुद्रात्मा सविता पिता च जननी शक्त्यात्मकश्चन्द्रमा  
 भौमेन्द्रद्वजीवशुक्रविजास्तत्पञ्चभूतोद्भवाः ।  
 सत्वाज्जीवकर्णान्दुजाश्चरजसौ भौमस्तमोजः शनिः  
 सूर्यदून तु मारकावहितपौ रन्ध्राविपावार्तिंदौ ॥ २५ ॥

**Sloka-25** The Sun is of the character of God Siva and is soul and father; the Moon is of the Goddess Sakti and is the mother of all beings. The other 5 planets (Mars, Mercury, Jupiter, Venus and Saturn) are the product of the Panchbhoota, - 5

elements such as; Prithivi, Ap, Teias, Vayu and Akasa. Jupiter, Venus and Mercury have risen from Satva ; Mars has originated from Rajas or passion, while Saturn is from Tamas or darkness. The Sun and the Moon are not the Marakas (death-giving planets); but when they happen to own the 8th Bhava, they cause much harm and become evil.

प्रसादमभेषु सौख्यखचरारित्वन्दोः स्थिता नो खला  
 राजा स्यादथवा समो यदि तदा जातो महासौख्यवान् ।  
 दीर्घीयुर्विजयान्वितोखिलयशो विद्याविनोदान्वितो  
 दारापुत्रसुहृद्गृहादिविविधानन्दास्पदो यानवान् ॥ २६ ॥

**Sloka-26** Should the benefics occupy the 6th, the 7th and the 8th Bhavas counted from the Moon and the malefics are not anywhere in these houses, the native will be a king or equal to him blessed with every variety of happiness; long-living, victorious, widely reputed, learned, with all the pleasures of the world, including the wife, children, friends, houses vehicles and other such luxuries.

अक्रीनाग(30 चट(16'स्तनु'6)र्जन, ४)नटः(10'खेटा(12)यनं(1)स्युस्तनोः  
 चन्द्राद्भाग्यपयोः कैव्यमिन(12)हृचिंठएं दिव्योर्यद्गृहम् ।  
 तद्रागौ तु विपापशोभनखगे कोटीश्वरं तवते  
 चेत्पापे तु सहस्रशः खलखगे तुङ्गेष्पि के टीश्वरम् ॥ २७ ॥

**Sloka-27** The figures 30, 16, 6, 8, 10, 12 and 1 denote the Kalas (Rasmi or the quantity of rays) of the seven planets from the Sun onwards. Sum up the Kalas of the lords of the 9th Bhava counted both from the Lagna and the Moon. Divide this sum by 12. The Rasi reckoned from the Moon indicated by this remainder, when occupied by an auspicious planet singly, without the association of any malefic, will raise the man concerned to the status of a Koteswara; if by a malefic only, his wealth will be in thousands. When this malefic happens to be in an exalted position then also the native will be a Koteswara.

द्वे(2)ष्वा(5)या(11)ङ्क(9)गृहेश्वराः कृतिपयाः सर्वेषि वा खचराः

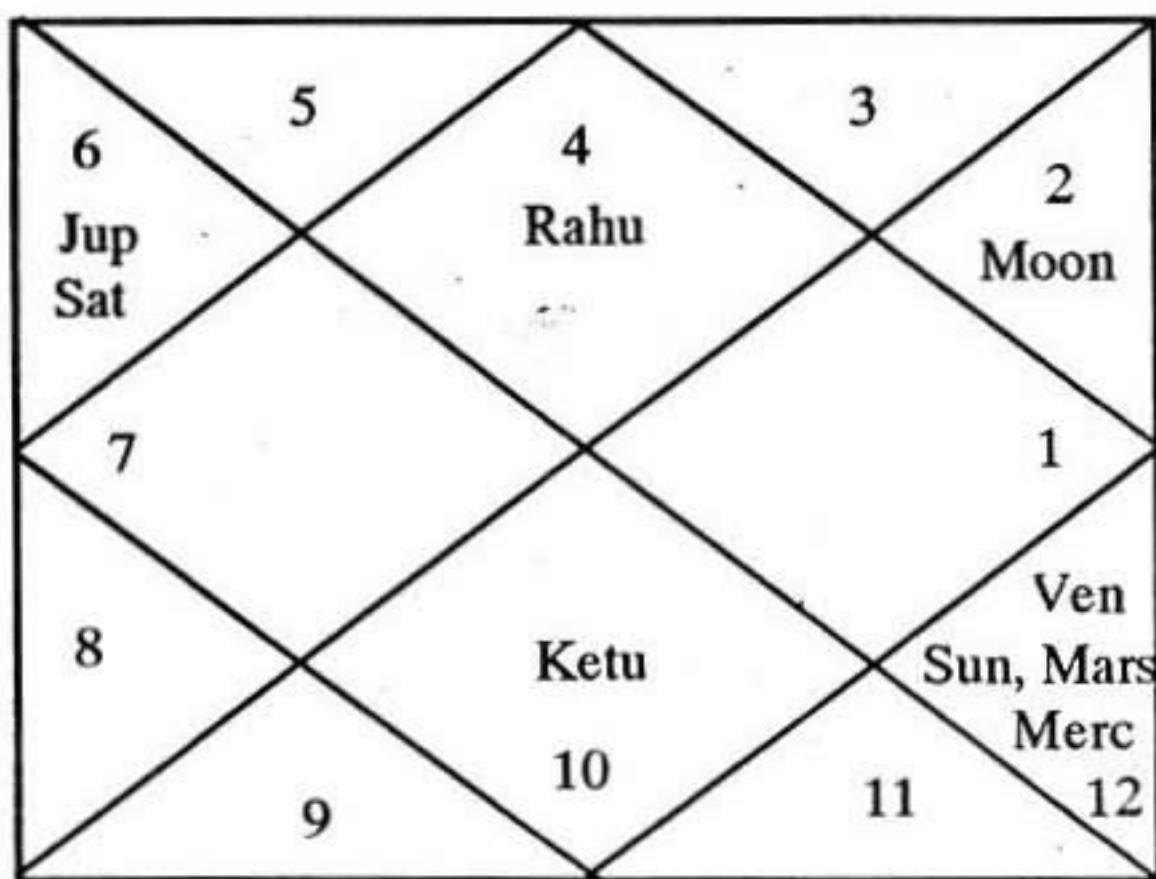
संबन्धत्रयगा बलेन सहिता लक्षाधिपं कुर्वते ।  
 पृष्ठाष्टव्यय मावपैर्यदि भवेत्तत्र क्षयर्णप्रदाः  
 तत्त्खेटदशाविपाकसमये शत्रोर्भयं चादिशेत् ॥ २८ ॥

**Sloka-28** When two or more amongst the lords of the 2nd, 5th, 11th and the 9th Bhavas are so placed in a birth chart that they become mutually related by any one of the three kinds of Sambandha and also strong, the native will be amongst the Lakhpatis. Should the lords of any of the three Triksthanas chance to be one of the partners in the aforesaid Sambandha, the effect will be total destruction of the wealth resulting into debts and the trouble from the enemies as well. All this will come to pass during the Dasas of the lords of the aforesaid four Bhavas.

#### Sloka IV - 28 Female

(8A)

8.4.81 at 12.12 Noon



*Balance of Moon's Dasa 7 yrs. 7 months 10 days*

Mark the Lords of the 2nd, 5th, 11th and 9th houses. The Sun, Mars, Venus and Jupiter - in this nativity. The Sun, lord of the 2nd and Mars, the lord of the 5th and Venus, the lord of the 11th have conjoined in the 9th in the sign identical with Pisces. There is mutual aspect between Jupiter who is also the lord of the 9th house and the 4 Planets

occupying it. Mercury identifies himself with the planets he conjoins and Mars is a Yoga Karaka Planet having mutual aspect with Jupiter. They also happen to be the lords of the 9th and the 10th from the 9th house. Rahu in the Cancer Lagna is note-worthy. The native is a very brilliant student of a Public School and maintains the 2nd or 3rd position in her class. This is a powerful Dhana Yoga and the native will be happily settled in life. The planetary position is most auspicious and promise high education, Status, recognition and prosperity in life.

चेष्टादिचतुष्ये पणफरे सर्वेऽपि खेटाः स्थिताः  
 चापोक्तीबगृहे न चेदिह भवेज्ञातो नरो भूपतिः ।  
 चेन्न व्रूपयुतेक्षिताः शुभखगाश्चद्रोऽपि पूर्णस्तथा  
 स श्रीमान् सुजनेडितो बलयुताः पूर्ण न चेदूनता ॥ २९ ॥

**Sloka-29** When all the planets occupy the four Kendras from the Lagna onwards and are in the four Panaphara houses; all the Apoklima houses remain unoccupied by any planet, the native concerned will be a king or the leader of men. When in such a case auspicioius planets and the full Moon are not associated with or aspected by malefics, the native will be a lord and praised by the good. If the planets are not powerful, the native will comparatively be wanting in the above mentioned status.

रात्र्यद्वादूद्युदलात्परं यदि भवेज्ञातो द्विनाभ्यात्मके  
 काले स्यान्तृपतिजिंतारिरनिश्चला चारविद्यान्वितः ।  
 वित्ते तूच्छगे स्वतुङ्गग्रहगाद् दृष्टेऽपि कोटीश्वरः  
 स्वर्धस्तेन यदीक्षिते स हि भवेष्टक्षाधिकारी सुखी ॥ ३० ॥

**Sloka-30** When there is a birth at about 2 Ghatikas after midnight or mid-day the native born will be a ruler who will dominate his enemies, observe the holy rites, code of conduct and be possessed of good education.

But, in the above case, when an exalted planet should occupy the 2nd Bhava and be aspected by another similarly

situated one, the Yoga will generate a Koteashwara. But when the aspect in the last case be of a plant posited only in his own Bhava the native born will remain a Lakshadikaree only.

प्राबल्यं चरभात् स्थिरं स्थिरगृहात्स्याद्द्विस्वभाव तथा  
दृष्टिश्छादकवेघकस्थितभवात्तद्वच्च राशित्रये ।

आद्या द्वौ लिपु मध्यमा त्रिपु ततः स्वान्त्या लिषुक्तक्रमात्  
द्रेक्काणेष्वपि पूर्णमध्यमकृशं दद्युः फलं खेचराः ॥ ३१ ॥

**Sloka-31** An immovable Rasi is stronger than a movable one. A dual is much stronger than an immovable one. When three planets are posited in three Bhavas. The aspects cast by two of the planets over the third, being placed in a Chhadaka or Vedhaka position will be increasing in power according as the aspecting planet in each case is occupying a movable, an immovable or a dual Rasi. The same rule will apply with respect to the effects caused by the planets from the three Bhavas. In the case of the three Drekkanas of a Rasi, if the said 3 planets are all in (a) the 1st Drekkana of a movable sign (b) the middle one of an immovable and (c) the last one of a dual sign, the result will be complete. It will be medium when they all occupy the middle Drekkana of a movable sign, the last one in an immovable and the 1st in a dual sign. The result will be very little when these planets are all in the last Drekkana in a movable, the 1st Drekkana in an immovable and the middle one in a dual sign..

योगास्याप्यत्रयोगजस्य विवृतौ तद्योगकर्तोर्दियोः  
मन्दोग्रेष्यथ पृष्ठतश्चलखगस्तद्द्वादशान्तरे ।

रूपं शून्यलवे भवेद्रविलवे सुं चानुपातात्कलं  
सूर्यांशैश्चलखेचरेग्रलवगे तत्रेष्टविष्वंसकः ॥ ३२ ॥

**Sloka-32** When two planets cause a Yoga - good or bad- it will be seen only if they are within 12 degrees of each other. If the planet slower in motion is ahead of the other which is faster and is also behind, the Yoga will become effective and it will be full if the interval between these two becomes zero;

and it will be the nil effect, when the interval is again 12 degrees. It will be proportionate in the intermediate positions. Should the faster planet be more than 12 degrees behind the other, the effect of the Yoga will not come to pass.

तद्योगप्रदयोर्यदेकमपि वा चन्द्रः प्रपश्येद्वली  
स्थानात्प्रोक्तलवैर्विशेषफलकृतपष्टाष्टरिःफान्विना ।  
पश्यन्त्येव खगाः समस्तभवनान्युच्चे खभे चोत्तमाः  
तत्राधीष्टगृहे समा इतरधा हीनाः फलप्रापणे ॥ ३३ ॥

**Sloka-33** Should the Moon Possessed of strength cast only applying glance (II - 18 - 19 Supra) at least on one of the two planets causing the Yoga (IV - 31 Supra) with in the recommended limits, the result will be specifically marked. This will not be found true if the aspecting Moon be housed in any of the Trik Bhavas. Planets cast their aspect on all the Bhavas; but the best effect will be felt when they are posited in their exaltation or own house. It will be medium when he is in a very friendly Bhava and it will be very meagre if he is sitting in other houses.

भावेशो भवनाच्च यावति गृहे तिष्ठेत्पदं तावती—  
त्यक्तं तत्पदतः शुभाशुभवशात्तद्ब्राह्मद्वद्वी वदेत् ।  
एवं लग्नधनाभ्युधीस्मरगुरुक्षमेशैश्च रिःफात्पदा  
न्यष्टौ रिःफगृहाद् भवेत्पुपदं दारापदं सप्तमात् ॥ ३४ ॥

**Sloka-34** Note the Rasi where the lord of a Bhava is posited. The Pada of that Bhava will be as many Rasi removed from that lord as the lord is from the Rasi signifying the Bhava. It is with the help of this Pada and the auspicious and inauspicious planets occupying it, that the learned Astrologer has to compute the prosperity or destruction of the Bhava. The 8 Padas should be determined in this fashion in the case of the 1st, 2nd, 4th, 5th, 7th, 9th, 10th and the 12th Bhavas. The Pada for the 12th house from any Bhava is known as Upapada for that Bhava, and that of the 7th as Darapada.

स स्यालुपदे शुभे शुभयुते चेद्गोगभाग्यैर्युतः  
 तस्मात्कोणचतुष्टये शुभखगै राजा महापण्डितः ।  
 क्रूरस्तत्र विपर्यया यदि पुनः पृष्ठाष्टरिःफेषु वा  
 हेत्वं सर्वपदैः शुभाशुभफलं सम्यग्विचार्यादिशेत् ॥ ३५ ॥

**Sloka-35** When the Lagnapada is auspicious, that is, the house of a benefic and occupied by a benefic too, the native will have all the comforts and good fortune. When a benefic occupies the Kendra or Kona with respect to Lagnapada, the native will be a king and a very learned man . When malefics are placed in the Lagnapada, in its Kendras and Konas the result will be quite contrary. This will again be true when malefics occupy the 6th, 8th and the 12th houses from the Lagnapada. In this way carefully investigate the good and bad results for all the 8 Padas.

तद्वल्पुत्रकुद्भभाग्यपदतो भावैर्गुरोर्लग्नपत्  
 तस्माच्चोपपदा वदेच्छुभस्त्रगैयोगिक्षणात्पुत्रताम् ।  
 नो चेत्पापयुतेक्षणादिकमिह स्यात्पुत्रवाहुल्यता  
 तत्रोज्ञोऽधिकस्वेचरेरनुमियात् पुत्रीश्च पुत्रानपि ॥ ३६ ॥

**Sloka-36** In the same way the information regarding children should be computed with the help of the 5th, 2nd and the 9th Pada after a careful examination of the Bhavas, Jupiter and the lord of Lagna (or the Padas of the 5th, 2nd and the 9th reckoned from Jupiter and the lord of Lagna) and the Upapada, and the association and the aspect of benefic. If there is no aspect or association of malefics the native will have a good number of issues. The sex of the children will be according to the dominating strength of the various planets concerned.

पूर्वोक्तेषु पदादिकेष्वपि बुधाश्यारास्तर्दीशैर्युता  
 स्ते खेटाश्च मिथो गृहांशक्युता वैकत्र मन्देज्ययोः ।  
 योगाद्वा मृतपुत्रकः समतदीशावाकिंयुक्तेक्षितौ  
 चेत्स्यात्स्वीकृतंपुत्रकस्त्वति चगुश्चानेकदैवं बुधाः ॥ ३७ ॥

**Sloka-37** (1) When Mercury, Saturn and Mars are posited in the aforesaid Padas, etc. or (2) be associated with their lords; or (3) the same three planets occupy Rasi and Amsa of the Bhava; or (4) if Saturn and Jupiter be together in a single house, the loss of children is certain. The 10th house and its lord, if associated with or aspected by Saturn, will cause the native to have adopted sons. So say the wiseman.

आदौ सप्तममावतस्तनुगृहाङ्गार्या ततस्त्वष्टमाद्  
 द्वितीयां च तथा पुनः पुनरपित्येवं मृताः स्युः खलैः ।  
 लग्नादष्टमगैः शुभैर्न हि तथा जीवस्य योगेक्षणात्  
 सौम्यैर्जीवयुतास्तदीयतनयान् वृत्तं गुणादं दिशेत् ॥ ३८ ॥

**Sloka-38** All about the first wife should be devised from the 7th Bhava from the Lagna; the 8th Bhava therefrom will tell about the 2nd wife; similarly can be found out the death of successive wives- when malefics occupy these Bhavas. If auspicious planets occupy the 8th Bhava from the Lagna, death should not be predicted. The association or aspect of Jupiter and other benefics will denote the number of wives living, their respective children, their character and other qualities.

एवं रिःफगृहाङ्गवेदुपपदं तत्रैव सौम्ये तदा  
 तज्जाया हि सुरुपिणी गुणवती सा स्याच्चिरंजीविनी ।  
 क्रूरे नीचगते कलत्रयुगलं नष्टं म्बतुङ्गे खले  
 बह्वीर्जीवयुताः शुभेक्षणयुते नो चेन्न योगः पुनः ॥ ३९ ॥

**Sloka-39** Also, when the benefics are posited in the Upapada of the 7th, the wife may be said to be beautiful, long living and noble. When a malefic occupies the Upapada and is in his fall, the man concern will suffer the loss of two wives. In the case when the malefic is in his exaltation and aspected by or associated with a benefic, the native will have many wives living. When there is no such benefic aspect or association, the native may not get married.

दारारूढवशाद्वदेदुपपदात्तामादिभार्या ततः  
 तत्तच्छ्रैष्वनभात्स्मरार्थ्यपदतो यावच्च पापादिकम् ।  
 तावश्वाश्च इति ब्रुवन्ति मूनयो यत्राधिकं श्वोभनं  
 तत्र सात्कुलवर्षनी च सुखदा चायुप्सती भोगदा ॥४०॥

**Sloka-40** All about the first wife should be investigated from the Darapada and its Upapada. Regarding the second wife information should be gathered through the 8th Bhava from these two Padas. The wise recommend that the number of wives who would be lost to the native should be divined through the number of Papatva if any, in the Pada over and above those in the Darapada. In the nativity where the Pada to be considered is highly Subha, it will be indicative of the particular wife that she will promote the cause of the family, bring happiness, she will be long- living and afford enjoyment.

लग्नादृव्युक्तमस्तृतीयभवने भावाशकात्सोदरान्  
 ज्येष्ठास्तत्कमश्श्वस्तृतीयगृहस्तद्वक्निष्ठान्वदेत् ।  
 खस्तद्वावनवाशकाद्वतनवाशेभ्यः क्रमादेष्यकैः  
 पुंस्त्रीमेदविधिः शुभाशुभलादृष्टिक्षयौ संख्यया ॥४१॥

**Sloka-41** The number of Navamsas that have elapsed in the 3rd house counted backward<sup>\*</sup> from the Lagna, i.e., the 11th Bhava, will denote the number of elder brothers or sisters whereas, the number of Navamsas still to rise in the 3rd house reckoned in regular order from the Lagna will indicate the number yet to born. Regarding the sex of the issues (male or female) the wise should divine according to the rules on the subject. The number of those surviving or otherwise should be calculated from the strength of the auspicious and inauspicious planets respectively.

मूर्यादिद्युमिदां लवाधिकखगस्तज्ञातके सोऽधिकः  
 प्रोक्तस्तत्सदितो रविर्नृपगृहे तन्त्रादिनिर्वाहकः ।  
 पूर्णन्दासुरपूजितौ बहुघनी विद्वान्महाभोगवान्  
 भौमस्त्वायुधभृत्यमूपतिरपि स्याद्वातुबादी शठः ॥ ४२ ॥

**Sloka-42** Note the planet from the Sun onwards that has travelled the highest number of degrees in the Rasi occupied by him. He is designated as Adhikagraha or senior planet in the birth chart. Should the Sun associate with this Adhikagraha, the native will be an adviser to the king. When this position is taken by the full Moon and Venus, the man concerned will be very rich, learned and blessed with all the pleasures of life. Should Mars be in their place the native will carry arms, may be a commander of an army or a worker in metals and a wicked man.

सौम्यः शिलपचमत्कृतौ घटपटव्यापारदक्षो धणि—  
रजीवो वैदिककर्मको द्विजवाः स्याद्वेदवेदाङ्गवित् ।  
दीघांयुभृगुजोऽङ्गनारतिपरो मन्दोऽस्त्रिलव्यापको  
राहुवांश्चित्तथा घजो विषमिषग्लोहादिकाये पद्मः ॥४३॥

**Sloka-43** Should this planet be Mercury, the native will be a great sculptor or a dealer in earthen jars and clothes. Should it be Jupiter, he will be a sacred Brahmin performing Veda duties and well versed in the Vedas and the other works related to them. When Venus be such a planet, the native will be long-lived, prone to excess sex pleasure. Should it be Saturn, the man concerned will engage himself in all sorts of vocations. Rahu or Ketu in a similar situation will make him clever in preparing medicines for poison and engaging himself in metals and the like.

तस्मात्स्वं रविभार्गवेषणयुत स्याद्राजभृत्यो नरः  
तार्तीये तु खले पराक्रमयुतः सौम्येऽतिर्भागो भवेत् ।  
तदूषन्धौ भृगुदृष्टिदुग्जलघिजे स स्यान्मदानाविकः  
तस्मिन्निन्दुसिनेषणस्थितियुते सौधादिसौख्यान्वितः ॥४४॥

**Sloka-44** If in a nativity the 2nd house counted from the Adhikagraha is aspected or occupied by the Sun and Venus, he will serve in a palace. Should a malefic be in the 3rd house from the Adhikagraha the native will possess valour. Instead, should there be a benefic, the man concerned will be a very

timid man. When the Moon occupies the 4th house from Adhikagraha and is aspected by Venus, the native will be a great pilot or sailor. When the 4th house under consideration is occupied or aspected by the Moon and Venus, the native will be blessed with several storeyed buildings and the like comforts.

आरुद्वाधादि बन्धुयावपि दृशा स स्यान्महासौधवान्  
 तस्मिन्नुच्चस्थेष्ये प्रपि लक्ष्मिं च शेतादिकुष्टादितः ।  
 एवं तद्गृहतो नवांशुकलशाचद्वादशांशाच्च वा  
 तन्मूनांशुभसेचरादपि वदेद्वृत्तिं तथा पौरुषम् ॥ ४५ ॥

**Sloka-45.** When the Moon and Venus occupy or aspect the 4th house from the Adhikagrahapada, the native will own a palacial building. if a planet in exaltation occupies this 4th place. The result will be similar; but the native himself will develop white and black leprosy. So should the wise predict everything as stated above from an examination of the Rasi, Navamsa, and Dwadasamsa where in the Adhikagraha is posited. A native's profession and manliness should be predicted through the planet possessing next lower degrees and Amsas from the Adhikagraha.

## 5—कारकत्वस्पदः

देहश्वावयवः मुस्तासुम्भवराम्ने त्रानतन्मस्यले  
 कीर्तिंस्वर्जवलायती नृपनयारुयाग्न्युपि शान्तिर्वयः ।  
 कंशाकृत्यमिमानजीवनपरद्यूताकृमानत्वचो  
 निद्राज्ञानप्रवापहारनृतिरकारस्त्रभावारुजः ॥ १ ॥

वैराग्यप्रकृती च कार्यक्रमं जीवक्रियासूघमो  
 मयोदाप्रविनाशनं त्विति मन्त्रेणापवादस्तनोः ।

## Section V Relating to Action, Function or Doing.

About the Action, Function or Doing of the Bhavas and the Planets.

**Sloka-1-1 ½** The first Bhava stands for (1) Body (2) limbs (3) happiness and misery (4) old age (5) knowledge (6) birth place (7) fame (8) dream (9) strength (10) dignity (11) politics (12) longevity (13) tranquility (14) age (15) hair (16) appearance (17) pride (18) livelihood (19) gambling for others (2) stigma (21) honour (22) Skin (23) sleep (24) proficiency (25) embezzlement (26) nature to insult others (27) freedom from sickness (28) detachment (29) nature (30) agency (31) perseverance in cattle breeding (32) loss of sense of decorum and (33) blame from one's own castemen.

बाग्नितास्तिकपोषकत्वनसुसंभोज्यानि सत्यानृते  
 त्रिष्ठाभ्यम्बरवज्ज्ञताप्रमणयो मुक्ताग्रहौ छत्रिमः ॥ २ ॥  
 कौदुःखं क्रयविक्रयौ मृदुवचो दारुन्त्ववित्तोद्यमाः  
 मादाग्यं सखकान्तिवित्तकुण्णणप्रामणाग्वेमवाः ।  
 विद्याम्बर्णपुरौप्यधान्यविनया नासामनस्येयके  
 तत्पार्श्वस्थनरौ गमागमविचिर्जीवाल्यता द्रन्यभात् ॥ ३ ॥

**Sloka-1 ½-3** The second Bhava denotes: (1) speech (2) wealth (3) faith in sacred tradition (4) supporting others (5) nails (6) enjoyment (7) truth and false hood (8) tongue (9) eyes (10) clothes (11) diamond (12) copper (13) gems (14) pearl (15) determination (16) incense (17) family relationship (18) trade (19) softness of speech (20) liberality (21) effort to acquire wealth (22) friendship (23) friend (24) splendour (25) miserliness in spending (26) pleasant oratorical ability (27) scholarship (28) gold (29) silver (30) corn (31) modesty (32) setting nose (33) firmness of mind (34) a close dependent (35) cycle of life and death (36) living power and (37) finance.

शैर्यं सोदरयुद्धकर्णचरणाघक्षेत्रचित्तभ्रमाः  
 सामर्थ्यं सुरसञ्चापकरणं स्वर्णं मटो विक्रमः ।  
 स्त्रीयो बन्धुज्ञनः सुहृत्तलनकण्ठादुष्टभोज्यादिकुं  
 शक्तिदायविमागभूषणगुणां विद्याविनोदौ बलम् ॥ ४ ॥  
 लाभो देहसमृद्धिसत्कृतमवा भृत्यश्च प्रियस्यलं

दासीस्वल्यभुयानयातउरुकार्यं स्त्रीयधर्मस्त्रिमात् ।

**Sloka-4-4 ½** The following are to be determined from the third Bhava: (1) Courage (2) brothers (3) battle (4) ears (5) legs (6) roadside place (7) confusion of the mind (8) fitness (9) heaven or paradise (10) causing sorrow (11) dream (12) soldier (13) heroic valour (14) relatives (15) friend (16) wandering (17) throat (18) taking unspoiled or purefood (19) partition of property (20) ornaments (21) nobility (22) learning (23) pastime (24) physical strength (25) gain (26) Physical growth (27) noble descent (28) attendant (29) the part of the hand between the forefinger and the thumb (sacred to the Manes) (30) maid servant (31) short journey by a good vehicle (32) a large undertaking (33) one's own religious duty.

विद्याराज्यगृहप्रयाणनरमश्चौकादिसद्वाहना—

न्यम्यङ्गो जननी च बन्धुपुहूदौ जात्यम्बरे वापिका ॥ ५ ॥

पानीयं च पयः सुगन्धसुखवान् सन्नाम दिव्यौषधं

विश्वासोऽनृतवादमण्डपजयः स्वेदोङ्गवायाः कृषिः ।

शेत्रारामतटाककूपस्तननं तत्तत्रिप्रिष्ठादयो

मातुर्वर्गनिदानबुद्धिजन्मको दारा स्वनिक्षेपणम् ॥ ६ ॥

सौधः शिल्पगृहप्रवेशपरिणामाः शीलघ्रामन्युती

प्रिञ्चं स्त्रं सुरभोत्तं च मनसो मोषः प्रदेशक्रिया ।

वल्मीकश्रुतिशास्त्रद्विषिटा गोवाजिमत्तद्विषिटा—

दक्षेत्रोत्थसुसस्यसंपद इमे त्राच्याश्चतुर्थालयात् ॥ ७ ॥

**Sloka- 4 ½-7** Learning (2) kingdom 93) house (4) travel (5) vehicles like rickshaws and small boats (6) oil bath (7) mother (8) relatives (9) friend (10) caste (11) garment (12) well (13) water (14) milk (15) perfume (16) happy man (17) goodname (18) a life saving drug (19) trust (20) false allegation (21) tent (22) victory (23) tiresome work (24) land and agriculture (25) a garden (26) digging of a pond or well (27) wells for the public use (28) mother's side (29) sharp intellect

(30) father (31) wife (32) accumulation of wealth (33) a palatial house (34) art (35) house opening (36) conclusions (37) disposition (38) damage to one's property (39) paternal property (40) celestial food (41) art of disclosing where abouts of stolen property (42) an ant hill (43) promotion of Vedic and sacred lore (44) buffalos (45) cows (46) horses (47) elephants (48) surplus corn, of grain produced and wet lands are to be divined from the fourth house.

संतानं पिरुपुण्यराजसचिवा सौशील्यशिल्पे मनो  
 विद्यागर्भविवेकद्वयसुकथा माङ्गल्यपत्राम्बरे ।  
 नानाकायमहान्योगपिरुदिते दूरचिन्ता क्रमात्  
 कान्तामूलकलव्यधभाग्यविमवो वाराङ्गनातिङ्गनम् ॥ ८ ॥  
 गाभीर्य घनता ग्रहस्यविनया वृत्तान्तसंलेखनं  
 क्षेमस्नेहप्रबन्धकायरचना कार्यप्रवेशोदराः ।  
 मन्त्रोपासनसुप्रसन्नविमवाश्रामप्रदानं च तत्  
 पुण्यासत्प्रविचारमन्त्रजपकाः प्रज्ञासमालोचने ॥ ९ ॥  
 वित्तोपायमृदङ्गवाद्यसुमहत्सन्तोषपाण्डित्यकाः  
 पारंपर्यसमागतं तु सचिवस्यानं मवेत्पञ्चमात् ।

**Sloka -8-9 ½** The following are to be investigated through the fifth house: (1) progeny (2) father's virtuous acts (3) a king (4) a minister (5) good morals (6) mechanical art (7) mind (8) learning (9) pregnancy (10) discretion (11) umbrella (12) instructive stories (13) auspicious letters (14) garments (15) a great desireable action (16) paternal property (17) foresightedness (18) fortune through wife's luck (19) liasions with courtesans (20) profundity (21) firmness (22) secret (23) decorum (24) writing of news (25) well-being (26) friendship (27) a long literary production (28) engaging oneself in any business (29) belly (30) invocation through mantras (31) Uncountable wealth (32) gift of cooked rice (33) discrimination between virtue and vice (34) chanting of Veda Mantras (35) Wisdom (36) ability for criticism (deep pondering) (37) ways of earn-

ing money (38) a festive occasion when drum or tabor is played (39) great contentment (40) profound learning (41) hereditary post of minister.

**रोगो विघ्नरणास्मितुलकफ्ग्रन्थयुग्रकर्माणि चो-**

**न्मादस्फोटकशत्रुवैरकृपणत्वास्वास्थ्यमेहव्रणाः ॥ १० ॥**

**अन्नायासरुणापवादरिपुसन्तोषक्षयोष्णक्षता-**

**श्वित्कृशबहुव्यथे बहुजनद्रेषोऽनिशं नेत्ररुक् ।**

**मिक्षादानमकालभोजनकलाभ्रंशाः सपिष्ठारिभि-**

**लीभायासविपातिशूलनिगलाः स्वीयं यशोरक्षणम् ॥ ११ ॥**

**मूत्रव्याध्यतिसारपद्मसविनिंदा दासचोराविपत्**

**कारागेहसहोदरादिकलहौ स्युः षष्ठुभावादिमे ।**

Sloka -9 ½-11 ½ (1) Disease (2) obstacle (3) fighting in combat (4) maternal uncle (5) phlegm (6) swelling in the body (7) cruel actions (8) insanity (9) a boil (10) enmity (11) miserliness (12) sickness (13) venereal wound (14) cooked rice (15) weariness (16) debt (17) reproach (18) enemy's satisfaction (19) consumption (20) heat (21) a wound (22) mental worry (23) intense anguish (24) enmity with many people (25) incessant eye trouble (26) receiving alms (27) untimely meals (28) a fall from a boat (29) trouble and fear from one's benefactors (30) gain (31) exertion (32) poison (33) a severe colic or gout (34) fetters (35) guarding of one's own credit (36) urinary trouble (37) dysentery (38) the six flavours (39) severe reproach (40) service (41) theft (42) calamity (43) prison house and (44) misunderstandings with brothers and the like are to be investigated from the 6th house.

**उद्धाहव्यभिचारकामुकज्यानष्टाङ्गनाद्वेषता**

**मार्गेभ्रंशसुगन्धगीतकुमुमा मृष्टान्नपातादिकम् ॥ १२ ॥**

**ताम्बूलं च प्रयाणभङ्गदधिविस्मृत्यम्बराद्यगमो**

**रेतोर्मर्तुपवित्रिदारयुगलं गुह्यं च मूत्रं गुदः ।**

वाणिज्यं च तथा पयोमधुरसौधः सूपकार्त्याशनं  
 दानं शौर्यविनष्टशत्रुविजयाम्भान्तरस्थं धनम् ॥ १३ ॥  
 वादौ मैथुनदत्तपुत्रघृतजास्वीयान्यदेशे तथा  
 जाया मान्मथजं रहस्यमखिलं चौर्य वदेत्सप्तमात् ।

**Sloka-11½- 13½** The following are to be investigated from the 7th house: (1) marriage (2) Unchastity (3) winning of a love (4) enmity with a debauched female (5) deviation from the right path (6) good perfume (7) music (8) flowers (9) taking/of savoury food and drinks (10) chewing betel leaves with areca (11) break in a journey (12) curd (13) loss of memory (14) acquisition of garments (15) semen virility (16) faithfulness of the husband (17) a pair of wives (18) generative organs (19) Urine (20) the anus (21) trade (22) sweet drink (23) tasting of nectar, soup, ghee, etc. (24) gifts (25) loss of power and status (26) victory over enemy (27) money kept in another place (28) controversy (29) sexual union (30) adopted son (31) relishing food prepared in ghee (32) foreign place (33) wife (34) all secret pleasures due to sex (35) theft.

आयुः सौख्यपराभवौ मृतधनं संकलेशवस्त्रं मृति—  
 क्लेशो माणकारणान्नकलहो तन्मेहजाह्यं विपत् ॥ १४ ॥  
 आतुः शत्रुकलत्रपीडनकलापाः शत्रुदुर्गस्थलं  
 क्लेशश्वालसराजदण्डनभयद्रव्यव्यक्षयर्णप्रदाः  
 अज्ञानासपरं धनं चिरधनं दुमर्गमत्यागमः  
 पापं जीववधोङ्गर्हीनकशिरच्छेदोग्रदुःखानि च ॥ १५ ॥  
 चित्तास्थास्थ्यकथोपसर्गपरिवारोप्रक्रियाद्यमो  
 युद्धात्यन्तमनेऽव्यथे च सततं भावाद्वदेदष्टमात् ।

**Sloka-13½-15½** It is from the 8th house that the following should be predicted: longevity (2) happiness (3) defeat (4) patrimony (5) an afflicted face (6) grief due to death of relatives (7) witch craft (8) quarrel over food (9) urinary disease (10) calamity (11) brother's enemy (12) wife's sickness (13) a

tuft of braided hair (14) enemy's fortress (15) misery (16) idleness (17) punishment from the ruler (18) fear (19) loss of money (20) returning a debt (21) unintentional receipt of other's money (22) long standing property (23) meeting a wicked man (24) Vice (25) killing of a living being (26) loss of limb (27) decapitation (28) formidable affliction (29) mental anxiety from a story (30) chain of misfortune (31) overdiligence in doing cruel acts (32) battle and (33) great mental tension.

दानं धर्मसुर्तीर्थसेवनतपोगुर्वादि भक्त्यौपधा—  
चागश्चित्तविशुद्धिदेवभजने विद्याश्रमो वैभवः ॥ १६ ॥

यानं भाग्यनय दत्तापसुकथायात्रभिषेकादयः  
पुष्टिः सज्जनसंगतिः शुभपितृस्व पुत्रपुत्र्यस्तथा ।  
अष्टेष्वर्यतुरङ्गनागमहिपाः पट्टाभिषेकालय-  
ब्रह्मव्यापनवैदिकक्रतुघनक्षेपाः स्युरङ्गक्षेतः ॥ १७ ॥

**Sloka-15 ½-17** (1) Giving alms (2) Virtue and religion (3) pilgrimage (4) penance (5) reverence to elders (6) medicinal drugs (7) conduct (8) purity of mind (9) divine worship (10) hardwork to acquire learning (11) splendour (12) conveyance (13) affluence (14) destiny (15) dignity (16) fable (17) travel (18) holy baths (19) nourishments (20) good company (21) happiness (22) paternal wealth (23) son (24) daughter (25) all sorts of wealth (26) horses (27) elephants (28) buffaloes (29) coronation hall (30) establishing the Brahminic faith (31) a Vedic sacrifice (32) circulation of wealth are to be predicted from the 9th house.

वाणिज्यं नृपमान्यताऽश्वगमनं मलत्वराज्यक्रिया  
दासत्वं कृषिवैद्यकीर्तिनिधिनिष्ठेपाश्र यज्ञादयः ।  
अेषुत्वं गुरुह्यन्त्रमन्त्रजननी विस्तारपुण्यौषधो—  
रुस्यानामरमन्त्रसिद्धिविभवाः स्यादत्तपुत्रः प्रभुः ॥ १८ ॥  
मागो मानसुजीवने च नृपराट् प्रख्यातिशिक्षादया  
मुद्राप्राभवनिग्रहौ च दशमादाज्ञामतिः स्यादिति ।

**Sloka-18-18 ½** (1) Trade (2) honour from the Sovereign (3) riding a horse (4) athletics (5) Government work (6) service (7) agriculture (8) doctor (9) fame (10) depositing of a treasure (11) sacrifice (12) Pre-eminence (13) elders (14) talisman (15) incantations (16) mother (17) magnitude of moral merits (18) medicine (19) thigh (20) gods (21) accomplishment of a spell (22) prosperity (23) adopted son (24) a lord (25) road (26) honour (27) honourable living (28) a prince (29) fame (30) teaching (31) seal (32) supremacy (33) subjection and (34) the intension to command are to be determined from an examination of the 10th house.

लाभै सर्वविधैर्दुग्धसकलादायौ पराधीनता  
ज्येष्ठब्राह्मपितृव्यनिर्जरगणाचां सात्त्विकोपासनम् ॥ १९ ॥

विद्याहेम धनार्ज्जनेऽतिपदुता स्वं पूर्वपित्र्यं तथा  
जानुस्थानविशेषभूषणमणिप्रीतीनविचानि च ।

नष्टद्रव्यकलाङ्गनार्थकनकस्वर्णादिकायांस्यः  
प्रज्ञामात्यपदे तथा शशुरजो लाभश्च भाग्योदयः ॥ २० ॥

सिद्धिशामिस्तः सुलाभपचने चाशा जनन्यायुषी  
कणो जंघविचित्रलेखनकलानैपुण्यमेकादशात् ।

**Sloka-18 ½-20 ½** (1) Gain from all sources (2) wicked desires (3) all kinds of receipts (4) dependency (5) eldest brother/sister (6) paternal uncle (7) worshipping deities (8) worshiping the good (9) learning (10) acquisition of gold and wealth (11) extremely clever (12) paternal property (13) the knee (14) a pre-eminent place (15) love of ornaments and pearls (16) master's wealth (17) loss of interest on capital (18) gold ornaments for one's lady love (19) wisdom (20) ministership (21) brother-in-law (22) gain (23) dawn of fortune (24) wish fulfilment (25) easy gain (26) cooking (27) desire (28) mother (29) longevity (30) ear (31) the shank (32) beautiful paintings and (33) the skill in practical arts should be looked into from the 11th house.

निद्राभङ्गमनोव्यथेऽग्नियुगलं शत्रोर्भयं बन्धनं  
पीडापुक्तिरुणप्रमोचनगजाश्वाः पित्र्यविलं रिषुः ॥ २१ ॥

खगरोहणवामनेत्रजनविद्वेषाङ्गवैकल्यता  
बारत्वं च विवाहनष्टशयनत्यागाधिकारक्षयाः ।  
शत्रोः श्रृंखलगेचचित्तविकलौ दीनखभावासतौ  
पित्रोःसोदरसौख्यचिन्तनहतिस्तौ वादरोषौ ऋमात् ॥२२॥

देहार्तिर्मृतिकान्यदेशगमने सर्वप्रकारव्ययो  
भायांहानिरितिक्रमान्विगदितास्तत्कारका रिःफभात् ।

Slokas -20 ½-22 ½ (1) Awakening from sleep (2) mental agony (3) the two feet (4) fear from enemy (5) imprisonment (6) liberation from pain (7) discharge of debts (8) elephants (9) horses (10) paternal wealth (11) enemy (12) entry into heaven (13) left eye (14) people's enmity (15) mutilation of a limb. (16) gallantry (17) loss through marriage (18) renouncing the couch (19) termination of the appointment (20) the place of enemy's imprisonment in chains (21) mental agitation (22) wretchedness (23) harm (24) a blow to the idea of happiness of the parents and brothers (25) discussion or dispute (26) anger (27) physical injury (28) death (29) going to another place (30) expenditure through all sources (31) loss of wife are the issues to be deduced from the 12th house.

आत्माशक्त्यतितीक्षणदुर्गसुखलाश्वोष्णप्रभावाग्रयः  
शैवोपासनधैर्यकण्टकतस्त्र राजाश्रयत्वं कदुः ॥ २३ ॥

वृद्धत्वं पशुदौष्टयभूपितृरुचिङ्गानोदव्योमदक्  
मीरूत्पन्नमनुप्यलोकचतुरश्रास्थिप्रतापास्तृणम् ।  
कुक्षयुत्साहवनायनाक्षिनीरिसंचाराश्रतुप्पाननृपः  
संचारो व्यवहारपित्ततपना वृत्ताकृतिनेत्ररुक् ॥ २४ ॥

देहो दारु मनःशुचिः सकलदेशाधीश्वरत्वं ह्यरुक्  
सौराष्ट्रधिपतिलभूषणशिरोव्याधिश्च मुक्ताः खपः ।

हस्तः पूर्वदिग्गीशताम्ररुधिरे राज्यं च रक्तः पटः  
पाषाणप्रकटप्रवर्तनननदीतीरप्रवालामिधाः ॥ २५ ॥

मध्याह्नप्रबलत्वपूर्ववदनः स्यादीर्घो रिपु-  
ग्राहः सात्विकरक्तचन्दनपरवस्थूलतन्तु रवेः ।

### Karkatva of Planets

**Stoka-22 ½-25 ½** The following belong to the Sun: (1) The soul (2) power (3) intense severity (4) fortress (5) good strength (6) heat (7) splendour (8) fire (9) worship of Siva (10) courage (11) thorned trees (12) being in royal favour (13) bitterness (14) old age (15) cattle (16) wickedness (17) land (18) father (19) taste (20) self-realisation (21) skyward look (22) one born of a timid woman (23) world of mortals (24) square (25) bone (26) valour (27) grass (28) the belly (29) strenuous effort (30) forest (31) half a year (32) eye (33) wandering over the mountains (34) quadruped (35) king (36) travelling (37) dealing (38) bite (39) scorch (40) circular shape (41) eye disease (42) body (43) timber (44) mental purity (45) lordship of the whole country (46) freedom from disease (47) Lord of Saurashtra state (48) ornament (49) disease in the head (50) pearls (51) Lord of sky (52) short like a dwarf (53) lord of the East (54) Copper (55) blood (56) kingdom (57) a red cloth (58) a stone (59) public life (60) river bank (61) coral (62) strong at mid-day (63) East (64) Mouth (65) long standing anger (66) capture of the enemy (67) satvika (pure) (68) red chandan or saffron (69) hostility and (70) thick cord.

बुद्धिः पुष्पसुगः धदुर्गमनव्याधिद्विजालस्यक-  
श्लेष्मापरमृतिगुल्मभावहृदयस्त्रीसौम्यपापाम्लकाः ॥ २६ ॥

निद्रा सौख्यजलस्वरूपरजतस्थूलेक्षुशीतज्वरा

यत्रा कूपतटाकमारुसमद्यमध्याह्नमुक्ताक्षयाः ।

घावलयं कटिमूत्रकांस्यलवणहृस्वामनः शक्तयो

वापी वज्रशर्गन्मुहूर्तमुखकान्तिश्वेतवर्णोदराः ॥ २७ ॥

गौरीमक्तिमधुप्रसादपरिहासाः पुष्टिगोधूमका  
 १५ प्रोदाः कान्तिमुखे मनोजवदधिप्रीती तपस्त्री यशः ।  
 लावण्यं निशि वीर्यपश्चिममुखे विटक्षारकार्यासयः  
 प्रत्यग्निदिक्प्रियमध्यलोकनवरलार्नाह मध्यं वयः ॥ २८ ॥  
 जीवो भोजनदूरदेशगमने लग्नं च दोव्याघयः  
 छत्राघश्चितराजचिह्नसुफले सद्रक्तघातुरुथा ।  
 मीनाघा बलजाः मरीमुपदुर्क्षले महिकासस्फुरत  
 शुद्धस्तत्स्फटिकास्ततो मृदुलकं वस्त्रं त्वमी स्युर्विघोः ॥ २९ ॥

**Sloka-25-½-29** (1) Intelligence (2) flower (3) good perfume (4) going to a fortress (5) disease (6) Brahmin (7) idleness (8) Phlegmatic humour (9) epilepsy (10) enlargement of the spleen (11) mental disposition (12) heart (13) woman (14) virtue or vice (15) sourness (16) sleep (17) happiness (18) any thing like water (19) silver (20) thick sugarcane (21) typhoid (22) travel (23) well (24) tank (25) mother (26) impartiality (27) mid-day (28) pearls (29) consumption (30) whiteness (31) waistband (32) bell-metal (33) salt (34) short stature (35) mind (36) ability (37) pond (38) diamond (39) winter season (40) a break of 48 minutes ((mahurata)) (41) facial lustre (42) white colour (43) belly (44) worshipping Goddess Gauri (45) honey (46) joking (47) nourishment (48) wheat (49) pleasure (50) splendour (51) face (52) sharp in thought (53) love of curd (54) mendicant (55) fame (56) beauty (57) strength at night (58) facing westward (59) learned (60) saline (61) getting a job (62) love for west (63) the middle world (64) nine gems (65) middleage (66) life (67) eating (68) going to far off countries (69) ailment of the shoulders (70) Umbrella or any other royal insignia (71) good fruits (72) blood purity and vitality (73) fish and other water creatures (74) serpent (75) silk garments (76) good budding (77) brilliant things (78) clean crystal and (79) soft and velvety clothes: all these belong to the Moon.

शौर्यं भूर्बलश्चत्त्वधारणजनाधीशत्वर्वीर्यधृश्या—  
 श्रोरो युद्धविरोधश्चत्रव उदारक्तवस्तुप्रियः ।

आरामांधिपतित्वतृर्यरवनं प्रीर्ता चतुष्पान्त्रपा  
 मूर्खः कोपविदेशयानधृतयो धात्रिग्रिवाभवदताः ॥ ३० ॥  
 पित्तोष्णव्रणराजसेवनदिनव्योमेक्षणहस्तरस्ग्  
 विर्व्यातित्रपुखङ्गकुन्तसचिवाश्वाङ्गःफुटत्वं मणिः ।  
 सुब्रह्मणजपे युवा कदुनृपस्थाने कुजोवग्रहो  
 मांसाशी परदूषणं रिपुजयस्तिक्तं निशान्ते बलम् ॥ ३१ ॥  
 हेमग्रीष्मपराक्रमारिपुबलं गाम्भीर्यशौर्ये पुमान्  
 शीलं ब्रह्मपरश्वधौ वनचरो ग्रामाधिनाथत्वता ।  
 राजालोकनमूत्रकुच्छुचतुरश्रस्वर्णकाराः खलो  
 दग्धस्थानसुभोजने कृशधनुर्विद्याप्रवीणत्वते ॥ ३२ ॥  
 रक्तं ताम्रविचित्रवस्त्रयमदिग्वक्त्रे च तद्विक्षिप्रयः  
 कामक्रोधपरापवादगृहसैन्येशाः शतम्नीः कुजः ।  
 सामभ्रातुर्कुठारदुष्टमृगनेतृत्वस्वतन्त्राग्रहः  
 क्षेत्रं दण्डपतित्वनागभुवने वाकिच्चत्तचाश्वल्यता ॥ ३३ ॥  
 वाहारोहणरक्तदर्शन असृक्संशोषणान्येवम—  
 न्येचानेकसुसंज्ञका बुधवरैभौमस्य तूक्ता अलम् ।

Sloka-30-33 ½ (1) Prowess (2) land (3) strength (4) carrying arms for the battle (5) Kingship (6) loss of verility (7) thief (8) battle (9) hostility (10) enemy (11) generosity (12) love for deep red colour things (13) owning a garden (14) sound of a trumpet (15) affection (16) quadruped (17) king (18) fool (19) anger (20) going to a foreign country (21) firmness (22) supporter (23) fire (24) controversy (25) bile (26) heat (27) wound (28) service under a ruler (29) day (30) sky (31) seeing (32) shortness (33) disease (34) fame (35) tin (36) sword (37) lance or spear (38) minister (39) fracture of a limb (40) jewel (41) praying to God Subrahmanya (42) youth (43) pungent (44) Durbar Hall (45) earthen pots (46) obstacles (47) flesh-eater (48) caluminating others (49) victory over enemy (50)

bitter (1) strong at the end of the night (52) gold (53) summer season (54) valour (44) enemy's strength (56) profundity of character (57) strength (58) man (59) tendency (60) God Brahma (61) axe (62) forester (63) Village headman (64) state inspection (65) pain while passing urine (66) square (67) goldsmith (68) rogue (69) burnt place (70) good dinner (71) leanness (72) deft in archery (73) blood (74) copper (75) a beautiful cloth (76) facing South (77) inclining towards South (78) desire (79) anger (80) scandal (81) house (82) an army commander (83) Sataghni, a weapon (84) a tree (85) Sama Veda (86) brother (87) spade or hatchet (88) looking after the wild animals (89) independence (90) persistency (91) land (92) judge (93) serpent (94) world (95) speech (96) fickle mindedness (97) mounting a vehicle (98) sight of blood (99) coagulation of blood, all these and many more things have been credited by the wise as belonging to Mars.

विद्यार्द्धशतुरङ्गकोशगणितज्ञनानि वाक्यद्विजाः ।  
पादातं लिपिलेख्यनूतनपटप्रासादकाः ॥ हरित् ॥ ३४ ॥

शिर्षपञ्चोत्तिपतीर्थयात्र सुवचप्रासङ्गदेवालया  
विणिज्यं वरभूषणं मृदुवचोवेदान्तमातामहाः ।  
दुःखप्तं च नपुंसकोत्तरमुखे च मार्दिकांस्यादयो  
वैराग्यर्तुविचित्रहर्म्यभिषजः कण्ठाभिचारौ शिशुः ॥ ३५ ॥

तिर्थगदैसुवर्गलोकदिनयाज्ञातिर्मयो नतंनं  
भक्तिहासमतिप्रभातबलहेमन्ताः कसाणः शमः ।  
नाभीगोत्रसमृद्धिमित्रनपदाथान्यान्त्रभाषाधिषो  
विष्णोपासनशूद्रपक्षिमहजा भाषा चमत्कारता ॥ ३६ ॥

काष्ठाधर्वणकर्मगोपुरजांस्युद्यानगुह्यो समः  
सौम्यो ग्रामचरः समप्रकृतिको वायव्यकाष्ठाग्रियः ।  
सत्पौराणिकशब्दशास्त्रमुमहारेत्तादिसंशोदके  
विद्वान्मातुलमन्त्रयन्त्रसुमहातन्त्रादिकाः सौम्यताः ॥ ३७ ॥

**Sloka-34 :-37** Mercury rules over (1) education (2) horses (3) treasury 94) mathematics (5) wisdom (6) speech (7) Brahmin (8) infantry (9) writing (10) new garment (11) palatial building (12) green colour (13) sculpture (14) astrology (15) pilgrimage to holy places (16) wise lectures (17) temple (18) trading (19) best ornaments (20) courteous speech (21) Vedanta philosophy (22) maternal-grand-father (23) bad dreams (24) eunuch (25) facing North (26) skin (27) wet (28) bell-metal (29) renunciation (30) Ritu (season) (31) a beautiful house (32) doctor (33) neck (34) influencing through recitation of mantras (35) child (36) crooked look (37) heaven (38) modesty (39) paternal relation (40) fear (41) dancing (42) devotion (43) humorous temperament (44) powerful in the morning (45) Hemanta Ritu (46) stone to sharpen knives (47) tranquility (48) navel (49) family prosperity (50) mixed items (51) proficient in Telugu language (52) worship of lord Vishnu (53) Sudra (54) bird (55) after-born (56) depth of a language (57) the Directions (58) Atharva Veda (59) religious action (60) tower (61) dust (62) garden (63) pudendum virile (64) even (65) benefic (66) moving in villages (67) impartial nature (68) fond of North-West quarter (69) well versed in the legends of the past (70) specialist in grammar (71) expert in testing of the precious stones (72) a scholar (73) maternal uncle (74) sacred prayer (75) an amulet and (76) spells of a high order.

**भूदेवस्वगुरुस्वकर्मरथगो पादातनिक्षेपका**

**मीमांसो निविवाजिमाहिषवृहद्भ्रात्रप्रतापा यशः  
तर्कज्योतिष्पुत्रपौत्रजठरव्याधिद्विपात्संपदो**

**वेदान्तगणितामहादिष्टूषप्रासादगोमेधिकाः**

**॥ ३८ ॥**

**ज्येष्ठभ्रातृपितामहेन्द्रशिरर्न्ग्राणि रत्नं वणिग्**

**देहारोग्यविचित्रहन्त्यनृपसन्मानोरुदेवास्तपः ।**

**दानं धर्मपरोपकारसमटक्कोदण्डमुखो दर्तुल**

**प्रीतं ग्रामचन्दोत्तरप्रियमुखान्दोलादिवाग्धोरणाः ॥ ३९ ॥**

**मेदो मध्यपट्टौ नर्वीनगृहसौख्यं वृद्धमन्त्रद्विजा-**

स्तीर्थं जानुसुवर्गलोकप्रण सौख्यप्रदनं गृहम् ।  
 धीः प्रज्ञाविकराव्यगेषुरमशामन्मोदमिहासन  
 ब्रह्मस्थापनसार्वकालबलमासाः पात्रवैद्यकी ॥ ४० ॥  
 अग्निष्टोममढाफलं मधुरमः सत्वं सुखमौख्यकं  
 दीर्घं मौम्यपरेद्धिते च कनकालङ्कारतःत्रादिकः ।  
 वातश्लेष्मसुयुत्यरागनिगमाभासामृदुप्रस्तरं  
 शैवोपासनैषिकचत्तुरंताख्यप्रयागं गुरोः ॥ ४१ ॥

**Sloka 38-41** (1) Brahmin (2) Guru (3) one's duty (4) Chariot  
 (5) cow (6) infantry (7) savings (8) Meemamsa (9) treasure  
 (10) horse (11) curd, etc. (12) large body (13) Valour (14)  
 reputation (15) logic (16) astrology (17) son (18) grandson  
 (19) dropsy (20) wealth of elephants (21) philosophy (22) great  
 grand-fathers (23) palacial house (24) gems (25) eldest brother  
 (26) grand father (27) Lord Indra (28) cold season (29) wrath  
 (30) jewel (31) merchant (32) physical health (33) a beautiful  
 mansion (34) royal honour (35) thigh (36) Gods (37) penance  
 (38) charity (39) religious duty (40) helping others (41) impar-  
 tiality (42) facing North (43) circular (44) yellow colour (45)  
 moving in villages (46) North (47) close friend (48) swinging  
 (49) orator (50) fat (51) old garment (52) a new house (53) hap-  
 piness (54) old (55) Mantras (56) twice born (57) holy water  
 (58) knee (58) movement in heaven (60) a house granting all  
 comforts (61) intellect (62) proficiency in learning (63) litera-  
 ture (64) tower (65) charming an audience (66) throne (67)  
 installation of God Brahma (68) strong at all times (69) month  
 (70) Vessels (71) Lapis Lazuli (72) fruits of Agnisthoma rite  
 (73) sweet juice (74) being Good (75) happiness (76) misery  
 (77) length (78) gentleness (79) reading other's mind (80) gold  
 (81) ornamentation (82) device (83) wind (84) phlegm (85)  
 topaz (86) vedic text (87) brilliancy (88) softness (89) a stone  
 (90) worship of lord Shiva (91) performing one's religious duties  
 and (92) travelling in a well-decorated carriage, all these are  
 assigned to Jupiter.

थेतच्छत्रसुचामराभवरविवाहायद्विपात्स्त्रीद्विजा  
 सौयश्वतकलत्रकामुकपुखहस्याम्लपुष्पाङ्गकाः ।  
 कीर्तियैवनगर्यानरजताग्रेयप्रियक्षारका-  
 स्तिर्यग्दकपक्षराजसद्धामुक्तायजुर्वश्यकाः ॥ ४२ ॥

सौन्दर्यक्रयविक्रियाः सरसल्लापो जलस्थानकं  
 मातङ्गस्तुरगो विचित्रकदिता नृत्तं च मध्यं वयः ।  
 गीतं भोगकलत्रसाख्यमणयो हास्यप्रियः केचरो  
 भृत्यो भाग्यविचित्रकान्तिसुकुमाराराज्यगन्धस्वजः ॥ ४३ ॥

बीणावेणुविनोदचारुगमनाष्टश्वर्यचार्वङ्गता  
 स्वल्पाहारवसन्तभूषणबहुस्त्रीसंग्रहप्राद्यमुखाः ।  
 नेत्र मत्यवचः कलानिष्ठना रेतो जलकीडितो  
 गाम्मीयातिशयस्ततश्वतुरवाद्य नाटकालंकृतिः ॥ ४४ ॥

केलीलोलकस्त्रिदेहमदनप्राधान्यमन्मान्यता  
 युक्तश्वेतपटप्रियो मग्नश्वास्त्रं गात्रमुद्राप्रभुः ।  
 गौरीश्रीभजते तिर्मुदूरतिकून्तो दिवांमात्रकः  
 काव्यादौ रचना प्रबन्धचतुरः स्यान्नीलकेशः शुभम् ॥ ४५ ॥

गुण मूत्रमुनागलोकमरणे तत्रापगाहां तथा  
 जामित्रस्थलञ्जं रहस्यमुदितं सर्वं वदेद्वर्गवार्त् ।

**Sloka 42-45** Venus presides over (1) white umbrella (2) a good chowrie (3) garment (4) marriage (5) income (6) a biped (man) (7) woman (8) Brahmin (9) Subha (10) Whiteness (11) wife (12) sexual happiness (13) short (14) sour (15) flower (16) command (17) fame (18) Youthful vigour (19) Vehicle (20) silver (21) South-East quarter (22) saltish (23) ogling (24) scratching (25) half a month (26) the quality of passion (27) strong (28) pearl (29) Yajur Veda (30) Vaisya (31) beauty (32) buying and selling (33) love-making (34) watery resort (35)

elephant (36) horse (37) variegated colour (38) poetry (39)  
 dancing (40) middle age (41) singing (42) enjoyment (43)  
 happiness from the wife (44) gems (45) fond of humour (46)  
 swimmer (47) servant (48) luck (49) variegated lustre (50) a  
 handsome Youth (51) Kingdom (52) scents (53) garland (54)  
 Veena (55) flute (56) amusement (57) lovely gait (58) eight  
 kinds of wealth (all sorts of pleasures) (59) well formed limbs  
 (60) sparing in meals (61) spring season (62) ornaments (63)  
 inclined towards maintaining several women (64) eye (65) truth  
 speaking (66) proficiency in art (67) semen (68) water sports  
 (69) profundity of character (70) Pre-eminence (71) sharp-witted  
 (72) musical instrument (73) decoration for the stage (74) fond  
 of amorous sports (75) broken health (76) love, as chief busi-  
 ness (77) greatly respected and highly esteemed (78) fondness  
 for white garments (79) Bharat Natyama (80) Government seal  
 (81) a lord (82) worshipping Goddess Parvati and Lakshmi  
 (83) sexual pleasures (84) gentleness (85) much emaciated (86)  
 day sitting mothers (87) literary composition, deft at writing  
 poetry (88) black hair (89) auspicious (90) mysterious or genital  
 organs (91) urine (92) moving in the region of good serpents  
 (93) afternoon (94) knowledge of the generative organs and  
 the secret connected with it.

जाह्यादिप्रतिबन्धकाश्वगतचर्मायप्रमाणानि सं  
 कुशो व्याधिविरोधदुःखमणस्त्रीसौख्यदासीखराः ॥ ४३ ॥

चण्डाला विकृताङ्गिनो वनचरा बीभत्सदानेश्वरा—  
 वायुर्दायनपुंसकान्त्यजखगाखेताग्निदासक्रियाः ।

आचारेतररिक्तपौत्रप्रमृष्टावादित्वदीर्घानिला  
 वृद्धस्तायुदिनान्तवीर्यशिशिरत्वत्यन्तकोपथ्रमाः ॥ ४७ ॥

कुक्षेत्रोदितकुण्डगोलकजनिर्मालिन्यवस्त्रं गृहं  
 तादग्वस्तुमनोविचारखलमैत्रीकृष्णपापानि च ।

कौर्य मस्म च नीलधान्यमणिलोहौर्दार्यसंवत्सराः  
 शूद्रो विट्पितृकारकोऽन्यकुलविद्यासंग्रहः पद्मगुता ॥ ४८ ॥

तीक्ष्णं कम्बलवस्त्रपश्चिममुखे संजीवनोपायका  
 उधोदृष्टि कृपिजीवनायुधगृहज्ञातिर्बहिःस्थानकाः ।  
 ईशान्यप्रियनागलोकपतने सग्रामसंचारिता  
 शल्य सीसकदुष्टविक्रमतुरुष्का जीर्णतैलेऽपि च ॥ ४९ ॥  
 दारुत्राह्लणतामसे च विषभूसंचारकाठिन्यके  
 भीतिर्दीर्घनिषादबैकृतशिरोजाः सर्वराज्यं भयम् ।  
 छागाद्या महिषादयो रतिरतो वस्त्रादिशृङ्खारता  
 मृत्युपसकसारमेघहरणाः काठिन्यचित्तं शनेः ॥ ५० ॥

**Sloka 45 ½-50** The following are ascribed to Saturn:

(1) laziness, etc. (2) obstruction (3) horse (4) elephant (5) skin  
 (6) gain (7) proof or witness (8) distress (9) sickness (10) mis-understanding (11) misery (12) death (13) happiness through a woman (14) maid servant (15) asses and mules (16) outcaste (17) one with disfigured limbs (18) haunting woods (19) handsome look (20) gift (21) a lord (22) a portion of life (23) eunuch (24) one born of the lowest caste (25) birds (26) the three sacred fires (27) a servile duty (28) unrighteous conduct (29) one without manliness (30) telling lies (31) long lasting (32) wind (33) old age (34) tendons and muscles (35) strong at the end of the day (36) Sisira Ritu or winter (37) great-anger (38) exertion (39) born of a very low mother (40) bastard (41) Golaka (42) dirty clothes and house (42) wicked mind (44) friendship with the wicked (45) black colour (46) evil (47) cruelty (48) ashes (49) black grains (50) gems (51) iron (52) nobility (53) a year (54) Sudra (55) Vaisya (56) one representing the father (57) learning the trade of another class (58) crippled (59) sharp (60) a blanket (61) facing West (62) life saving drugs (63) downward look (64) living by agriculture (65) arsenal (66) a student belonging to another caste (67) external position (68) fondness for the North-Eastern quarter (69) serpent world (70) downfall (71) lost battle (72) wandering (73) a spear (74) lead (75) misdirected strength (76) a Turk (77) worn out (78) oil (79) wood (80) Brahmin (81) the Tamas (82) travelling through forests and over mountains (83) hard-heartedness (84) fear (85)

long standing distress (86) hunter (87) ugly hair (88) entire sovereignty (89) alarm (90) goats and the like (91) buffalos and the like (92) indulging in sex pleasure (93) dressing oneself for amorous appeals (94) worshipping God Yama (95) dog (96) theft and (97) cruel-hearted.

छत्रं चामरराष्ट्रसंग्रहकुतक्कूरवाण्यजाः

पापस्त्रीचतुरन्तयानवृष्टला दृतश्च सन्ध्यावलम् ।  
दुष्टस्त्रीगमनान्यदेशगमनाशौचास्थिगुलमानृता

अधोदग्भ्रामिकगारुडा यममूखम्लेच्छदिनीचाश्रयाः ॥ ५१ ॥

दुष्टग्रन्थिमहाटवी विप्रसंचाराद्रिपाठा बहिः—

स्थान नैऋतिदिक्प्रियानिलकफक्लेश्वोऽहिनिष्मारुताः ।

तीक्ष्णं दीर्घसरीसृपौ सकलसुसार्थाः प्रयाणक्षणो

वृद्धो वाहननागलोकजननीताता मरुचूलकाः ॥ ५२ ॥

कासश्चासमहाप्रतापवन्दुगोपामका दुष्टता

साङ्गत्यं पशुभिस्त्वमव्यलिपिलेख्यं ब्रह्मःपा त्वगोः

**Sloka 51-52 ½** (1) Umbrella (2) Chowrie (3) kingdom (4) gathering (5) fellacious argument (6) hurting by speech (7) downcast (8) wicked woman (9) decorated vehicle (10) an irreligious man (11) gambling (12) strong at twilight (13) intriguing with a wicked woman (14) going abroad (15) impurity (16) bone (17) enlargement of spleen (18) falsehood (19) downward look (20) perplexity (21) emerald (22) facing the Southern quarter (23) shelter of outcaste or low people (24) painful swelling (25) a big forest (26) wandering in rugged places (27) mountain (28) pain (29) staying outside (30) tending towards South-West (31) wind (32) phlegm (33) sorrow (34) serpent (35) night breeze (36) sharp (37) long (38) reptile (39) reading of dreams (40) travel (41) a Muhurata (42) old age (43) a vehicle (44) world of serpents (45) mother (46) father or maternal grand-father (47) air (48) an acute or sharp pain (49) catarth (50) breathing (51) great prowess (52) forest (53) worshipper of Goddess Durga (54) wickedness (55) cohabita-

tion with quadrupeds (56) Urdu script (58) harsh words. These belong to Rahu.

चण्डाशेश्वरविम्पपादिसुरघृन्दोपासना वैद्यका  
 धानः कुकुटगृद्ध्रामोक्षसकलैश्वर्यक्षयार्तिज्वराः ॥ ५३ ॥  
 गङ्गास्त्रानमहातपोऽनिलनिषादस्तेहभूतिप्रदाः  
 पापाणो ब्रणमन्त्रशास्त्रचपलत्वब्रह्मवेत्त्वता ।  
 कुक्ष्यक्ष्यार्तिजडत्वकण्टकमृगज्ञानानि मौनत्रं  
 वेदान्तोऽखिलभोगभाग्यरिपुपीडोत्पन्नतापाल्पभुक् ॥ ५४ ॥  
 वैराग्यं च पितामहक्षुदतिशूलस्फोटकाद्या रूजः  
 श्रुद्धीभृद्धिविरुद्धवधनकृताज्ञां शूद्रगोष्ठिर्घ्वजात् ।

**Sloka 53-54 ½** From Ketu the following may be looked for : (1) Worship of God Chandeesa, God Ganesha and many other gods (2) doctor (3) dog (4) a cock (5) vulture (6) salvation (7) all kinds of wealth (8) consumption (9) pain (10) fever (11) bathing in the Holy Ganges (12) great penance (13) wind (14) a Hunter (15) friendship (16) conferring of prosperity (17) stone (18) wound (19) witchcraft (20) inconstancy (21) knowledge of Brahma (22) belly (23) eye-sore (24) stupidity (25) thorn (26) deer (27) knowledge (28) observing silence as a fast (29) philosophy (30) all sorts of luxuries (31) luck (32) trouble from enemies (33) loss of appetite (34) indifference to the world (35) paternal grandfather (36) hunger (37) severe stomach-ache (38) boils and the like skin troubles (39) revoking the orders of arrest and (42) the association of Sudra.

## 6. दशाफलखण्डः

तुङ्गे स्वीयगृहेऽधिमित्रमवने मिते समे वैरिणी-  
 त्येवं पापयुते पराजययुते खेटेऽर्कयुक्ते क्रमात् ।  
 दीक्षा सा स्तिमिता तथा च मुदिता शान्ता च हीना ततो  
 दुःखा स्याद्विकला खला स्युरपि सा कोपेत्यवस्था नव ॥१॥

Planets in a Rasi can be found in one of the following nine Avasthas or conditions:-

**Sloka-1**

(1) Deepta - blazing	:	When the planet is in his exaltation
(2) Stimita - Peaceful	:	when he occupies his own house
(3) Mudita - happy	:	<b>when he is in a dear friend's house</b>
(4) Santa - Calm	:	when he is in a friend's house
(5) Heena - deficient	:	when is in a neutral's house
(6) Dukhha - dejected	:	when he is in an en- emy's house
(7) Vikala - failing	:	when he conjoins a malefic
(8) Khala - base	:	when he is defeated in war
(9) Kopa - angry	:	when he is eclipsed by the rays of the Sun

पुण्यं व्राप्यथ पापरूपमपि वा कर्माजितं प्राग्भवे  
तत्पाकोऽत्र तु खेचरस्य हि दशाभुकत्यादिभिर्ज्ञायते ।  
तमात्खेटदशाविभाग इह चावश्यं क्रमात्तत्फलं  
जेयं तत्तदनिष्टशान्तिकरणादिष्टं सुखं प्राप्नुयात् ॥ २ ॥

**Sloka-2** The fruits of the past Karmas of a native due to his virtuous or vicious actions are denoted by the Dasas and Bhuktis of planets (in his birth chart). Therefore, the Dasas of the planets should be sub-divided and the results taking place during their course should be known so that he may obtain the desired happiness by performing necessary Shantis to get over the evil if there be any.

अर्केन्द्रारतमः सुरेज्यश्च निवित्केत्या सुरेज्याः क्रमात्  
पृथिक्षैश्च लग्जैन्दवो एष्यति धृती चात्यष्ट्योगा नखाः ।  
दायेशा अपि वत्सराः स्युरथ तज्जन्मेन्दुभं वह्निभा-  
यावत्तन्नवह्निशेषपतुलितोऽकांद्यो हि दायेश्वरः ॥ ३ ॥

**Sloka-3** The Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus are in their order the lords of the Dasa-periods of years denoted by the numbers 6, 10, 7, 18, 16, 19, 17, 7 and 20 respectively in years. The particular Dasa with which the native has to start at birth is obtained in the following manner: count from Krittika till the natal star (occupied by the Moon at the moment of birth) inclusive and divide the number by 9. The remainder will represent the lord of the Dasa at birth counted from the Sun onwards.

जन्मक्षांगमनाडिका विघटिकास्तत्तदशाताडिता  
नाळ्यः पृष्ठिहता युता विघटिकास्तच्छेद्यराशिर्भवेत् ।  
आद्यन्तस्थितनाडिका विघटिकाभिर्भाजिता वत्सराः  
शेषं द्वादशभिर्दिनैः खरुतुभिर्निशाच्च मासादिकम् ॥ ४ ॥

**Sloka-4** Note the number of Ghatikas, etc. still to pass of the asterism at birth; divide the same by the total Ghatikas taken by the Moon to pass through that star. Multiply this portion by the relevant Dasa-period referred to in the last sloka. The quotient will be the number of years yet to pass in that Dasa. The remainder if multiplied by 12 and 30 will give the Dasa-period in months and days required.

तत्तत्खेटदशादशा विनिहता मासाः पुरोङ्कस्तत-  
स्त्वन्त्याङ्कस्त्रिगुणो दिनानि सततं त्वेवं हि चान्तर्दशाः ।  
तद्भुक्तिस्तु दिनीकृता करहता तत्तदशाताडिता  
नाळ्याद्या विदशा वियद्रसहता चेत्सा दिनाद्या भवेत् ॥ ५ ॥  
तद्वात्सूक्ष्मदशादयोऽपि गदिताश्चैको विशेषोऽस्ति तद्  
घस्त्राद्या घटिकादिरूपमिह चाधोऽथो व्रजन्ति क्रमात् ।

**Sloka 5-5 ½** Multiply the Dasa-years of a planet by the Dasa-years of the other planet whose Bhukti or sub-period is desired. The product will be in 2 or 3 digits. The number denoted by the first two digits, in the case under study, will be the number of months contained in the Bhukti, and the last digit multiplied by 3 will give the required days etc. The periods of all the Bhuktis in the several Dasas should be prepared in this manner. Convert the Bhukti period into days and multiply the same by the number denoting the Dasa-years of a planet. Take a moiety of the product. This will indicate the Vidasa or Antara of the Planet in terms of Ghatikas etc. and when this is divided by 60 it will denote the period in days. The Sukshamadasa should also be similarly calculated, and the peculiarity is that the numbers each below the other in their order will signify the Sub-period in days, Ghatikas and Vighatikas.

Example: Jupiter's Bhukti period in the Dasa of Venus is obtained by multiplying  $16 \times 20$ . The product is 320 and this means 32 months and nil days.

Similarly calculate the sub-period of the Moon in the above Jupiter's Bhukti in the following manner.

Convert the 32 months into days, thus:  $32 \times 30$  or 960 days. Multiply it by 10, the Dasa period of the Moon, and take into consideration only a half of the product ie.,  $960 \times 10 \times 1/2 = 4800$ . This will denote the number of Ghatikas of the Moon's Antar. When this is converted into days, it will be;  $4800 \div 60$  or 80 days

सूर्योल्कृष्टदशा करोति सुतधीप्रज्ञादिकारोच्छ्रय—  
ज्ञानार्थागमकीर्तिपौरुषसुखप्राप्तीश्वरानुग्रहान्। ॥ ६ ॥  
भानोः पापदशातिकष्टविचलोद्योगार्थहान्यामया—  
रातिक्षोभमहीशकोपजनकारिष्टादिवाधोदयान्।

**Sloka 5½-6½** When the Sun is auspiciously posited in a nativity, during his Dasa period, the man concerned will have sons, intelligence, wisdom, status and powers, knowledge, wealth, fame, valour, happiness and divine blessings. Should this Sun

be in an inauspicious position the native will pass through great hardships, making all his efforts useless, causing waste of money and loss of position. Both the disease and enemy will trouble him, he will incur royal displeasure, ill-health to father and many other similar misfortunes will take place during this period.

चन्द्रोत्कृष्टदशा करोति जनर्नीश्रेयस्तटाकादिकः  
क्षेत्रारामगृहापसद्विजवरश्रीशोभनान्दोलिकान् ॥ ७ ॥  
इन्दोः पापदशान्नहीनकृपणानन्दार्थनाशामय  
प्रज्ञाहीनजुगुप्समातृहरणक्रोधादिशीतज्वरान् ।

**Sloka 6 ½-7 ½** Should the Moon be auspicious, the mother's prosperity and the building of tanks and the like may be expected. The native will get lands, gardens, houses, the blessings of good Brahmins, wealth, prosperity and joy-rides or palanquins. When this Moon is unfavorable, the man concerned will suffer from the want of food, will lead a miserable life, devoid of pleasure and wealth, suffer from diseases; will be lacking in wisdom and will be loathed; suffer the loss of his mother, will lose temper and develop fevers like typhoid.

भौमोत्कृष्टदशा करोति वसुधाप्राप्तीष्वस्त्वागम—  
प्रज्ञास्वच्छमनःपराक्रमधनरातिक्षयांश्चानुजान् ॥ ८ ॥  
पापाङ्गारदशानुजार्तिकलहं क्षेत्राग्निबाधाव्रणा—  
क्षिक्षीणादिमहीशपीडसुजनक्रोधासिवेधामयाम् ।

**Sloka 7 ½-8 ½** The Dasa of Mars, if auspicious, will give the native lands, wished for things, knowledge, a clear mind, prowess, wealth, destruction of enemies and advent of brothers. Should this Mars be unfavourable there will be distress to brothers, misunderstandings, quarrels, troubles through lands, danger from fire, wounds, weakening of eyesight and the like, trouble from Government, misunderstandings with good people, sword cuts and ailments.

सौम्योत्कृष्टदशा करोति वसनानन्तार्थघान्योच्छ्रय—  
श्रेयः सौख्यगृहस्वचन्धुविजयप्राप्तीष्वस्त्वागमान् ॥ ९ ॥

बोध्या पापदशा विदेशगमनक्रोधस्ववन्धुक्षय-  
प्रज्ञाहीनवणिग्ननार्तिकलहक्षेत्रार्थनाशापदः ।

**Sloka 8 ½-9 ½** When in a nativity Mercury is auspicious, the native will get, during his Dasa, garments, limitless wealth, corn, position, prosperity, happiness, mansion relations, success and fulfilment of wished for things and objects. If he is malefic, the man concerned will go to a foreign country, be short-tempered, suffer the loss of relations, intellectual diminution, get trouble from the trading class, have disputes, suffer the loss of land and money and many more calamities

जीवोकृष्टदशा करोति विपुलग्रामाधिकारात्मज-  
श्रीसौभाग्यगुणाकराश्रितजनाश्वादोलिकावैमवान् ॥ १० ॥  
जैव्या पापदशा महीसुरभयाधिव्याधिधैर्यच्युता  
धान्यानर्थमहीसुरात्मिजनकक्रोधाशनार्तिक्षयान् ।

**Sloka 9 ½-10 ½** When Jupiter is auspicious he makes the man concerned the headman of the village, blesses him with children, wealth and prosperity. He will possess all the virtues on earth, will have many dependents, horses, joyrides and other comforts. Should this Jupiter be inauspicious , he will get royal displeasure, mental agony, sickness, loss of courage, want of corn and money; displeasure of Brahmins, that of his own father, trouble for want of proper meals and consumption.

शौक्री श्रेष्ठदशा करोति सुखसौभाग्यं च द्रुयान्दोलिका-  
ष्टैश्वर्यायतधर्मबुद्धिकनकारामाश्वगीतोऽसवान् ॥ ११ ॥  
शौक्री पापदशा कलत्रभयकृत्रीचार्थहानिप्रदा-  
त्यन्तस्तेयमहाप्रदेषविपुलस्त्रीवर्गरोगोऽद्भवान् ।

**Sloka 10 ½-11 ½** A favourable Venus will usher in happiness, prosperity, high status, joyrides or palanquins, the eight kinds of wealth, anxious to be virtuous in a very high degree, have gold, garden, horses, music and festivities. Should this Venus be malefic, it will cause trouble to the wife. The native

will be inclined to do all wicked deeds, suffer the loss of wealth and there will be a big theft in his house. He will commit blunders; remain sick from the incurable diseases for a long time due to his intrigues with women folk.

मन्दोत्कृष्टदशा करोति विभवपज्ञादियज्ञादिक-  
 क्षेत्रग्रामपुराधिनायकवहुत्यापारदक्षोत्सुकान् ॥ १२ ॥  
 मान्दी पापविषप्रयोगधनहृदेहाद्यनर्थोदयान्  
 राजऋधविरुद्धकार्यविकलान् गेगादिबाधोदयान् ।

**Sloka 11 ½-12 ½** When Saturn is posited in a nativity in a very auspicious position his Dasa will prove prosperous, will grant him intelligence; he will make many sacrifices (yagyas). He will possess lands and become the headman of the village or a small town. He will rise to be a big merchant or clever in multifarious activities and will be very enthusiastic. If this Saturn is malefic there will be poisoning, loss of wealth, trouble in body, etc. and state displeasure. He will indulge in forbidden acts, cripple himself and suffer from diseases etc. causing great hindrances.

राहूत्कृष्टदशा करोति सकलश्रेयोमहद्राज्यकृ  
 द्वर्मार्थिगमपुण्यतीर्थचलनज्ञानप्रभावेदयान् ॥ १३ ॥  
 राहेः पापशास्फिभीतिविषजः सर्वाङ्गरोगातिंकु-  
 च्छस्त्राग्न्यन्त्यविरोधवृक्षतपनारातिप्रषीडादयान् ।

**Sloka 12 ½-13 ½** When, in any nativity, Rahu's Dasa proves auspicious he will bestow on the man concerned all round prosperity, a high position of authority, all sorts of virtues and wealth. The native will visit the holy shrines, will acquire sacred knowledge and power. Should this Rahu be untoward, the native will have to face danger from reptiles, poison, disease and ailments all over the body, danger from missiles and fire, opposition from the mean, a fall from the tree and suffering at the hands of the enemies.

केतूरुष्टदशा करोति विजयक्रूरक्रियार्थीगम-  
 म्लेच्छक्षमापतिलब्धभाग्यकवनप्रारंभशत्रुक्षयान् ॥ १४ ॥  
 केतोः पापदशाऽतिकष्टविफलानर्थक्रियोद्योगहृ-  
 च्छुलास्थिज्वरकम्पनद्विजजनद्वेपातिमूर्खक्रिया ।

**Stoka 13 ½-14 ½** During the Dasa of Ketu, when he is auspicious, success will be assured in all directions; there will be acquisition of wealth through bloody acts, favourable fortune through a foreign king, efforts for poetical compositions and the destruction of the enemy. When Ketu is adverse he will bring in miseries in the life of the native, he will make fruitless efforts; will do unprofitable things; suffer loss of position; rheumatism or sharp pain in the heart, tuberculosis, trembling all over the body, misunderstanding with the Brahmin folk and will commit worst of the follies.

लग्रात्कोणगतौ च वित्तमदनस्यानेश्वराभ्यां तमः  
 खेटौ संयुतवीक्षितौ निजदशाकाले हि मृत्युप्रदौ ॥ १५ ॥  
 नेत्रवृन्दगतौ विकोणपतियुग्मै धनायुग्मदौ  
 तद्वावेश्वरयुक्तपापखचरो मृत्युं विवत्ते नृणाम् ।

**Stoka 14 ½-15 ½** Note the following : (1) Should Rahu or Ketu be in a Trikona -5th or 9th from the Lagna- and be associated with or aspected by the lord of the 2nd or the 7th, they cause death during their Dasa; (2) when they occupy the 7th or the 2nd house in association with or aspected by the lord of the 5th or the 9th, they bless the native with wealth and longevity. Again, when Rahu or Ketu are in the 2nd or the 7th (3) any malefic planet be associating with the planet owning the 2nd or the 7th house, his Dasa will cause death to the native.

स्यातां केतुविभुन्तुदौ द्वितनुभे केन्द्रत्रिकोणेश्वरे-  
 युक्तौ वा तदधीश्वरौ यदि तयोः पाकेऽर्धराज्यप्रदौ ॥ १६ ॥  
 तावेत्र व्ययशत्रुगन्ध्रसदनाधीशैश्च युक्तेक्षितौ  
 नृणामल्पफलप्रदौ च जनर्नां तद्वर्गसंहारकौ ।

**Sloka 15 ½-16 ½** (1) When Rahu and Ketu are posited in dual Rasis and the lords of those Rasis or Rahu and Ketu are associated with the lords of Kendras or Konas, the man concerned during the Dasa period of Rahu and Ketu will get wealth, power, etc.(2) and if they be associated with or aspected by the lord of the 6th, 8th or the 12th there will not be much gain to the native, besides this Dasa will become instrumental for the demise of the native's mother or that of any other near dear relation on the mother's side.

तावेव स्थिरचञ्चलर्क्षसहितौ केन्द्रत्रिकोणाधिपै—  
 युक्तावर्णयोश्च यः शुभगृहे स स्यान्महाभाग्यदः ॥१७॥  
 पापक्षस्थतमोग्रहौ विफलदौ कंचिज्ञगुः सौख्यदौ  
 तौ द्वौ पापगृहस्थितौ शुभयुतौ स्यातां महामारकौ ।

**Sloka 16 ½-17 ½** (1) The same two planets (Rahu and Ketu) when occupying a fixed or a movable Rasi and associated with planets owning a Kendra or a Trikona Bhava will endow with good fortune during the Dasa of one of the two occupying a benefic place (2) should they be posited in an inauspicious house, they will not bring about any good result; some Astrologers opine that they will bring happiness. When they happen to be in inauspicious houses, associating with benefics, they become responsible for the demise of the native.

रिःकाष्टारिगृहस्थितौ तदधिपैयुक्तेक्षितौ हिंसकौ  
 स्यातां मारकसंयुतौ तदधिपैस्तावेव मृत्युप्रदौ ॥ १८ ॥  
 तद्वावेपु च केन्द्रकोणपतिर्मियुक्तौ कंचित्सौख्यदौ  
 चेद्वाधित्रिणदुःखखङ्गसलिलाचेद्वत्थनान्मृत्युटौ ।

**Sloka 17 ½-18 ½** When Rahu or Ketu occupy the 6th, 8th or the 12th house and are associated with or aspected by any of the lords of these houses, they start harming the native during their Dasas, When they associate with Marakas or with the lords of the Dussthana, they cause the demise of the native. Should they conjoin the lords of Kendras and Konas and oc-

cupy the Dussthanas, they cause some happiness and then bring on death through diseases, wounds, misery, sword-cuts, drowning or suicide.

**प्रातृप्राप्तिचतुष्येषु बुलिभिर्योगग्रहैरन्वितौ  
संपत्सौख्यसुतार्थराज्यकरिणौ यानोत्कटानिच्छतः ॥१९॥**  
**तावेव सरराशिपेन यदि वा वित्ताधिपेनाश्रितौ  
ताभ्यां दक्षपथगौ तदा धनहरौ स्यात् महामारकौ**

**Sloka 18 ½-19 ½ (1)** When the (afore) said two planets associate with strong Yogakaraka planets and occupy the 1st, 3rd, 4th, 7th or the 10th house, they bless the native with prosperity, happiness, children, wealth, power and superior vehicles. (2) The same, if associate with the lords of the 7th and the 2nd Bhavas or aspected by them, will bring about the entire loss of wealth to the native and be responsible for his death.

**तुङ्गं तद्वृपभश्च वृश्चिकं इति स्याद्राहुकेत्वोर्गुहौ  
कुम्भोऽलीभिथुनाङ्गने तु भवतो मूलत्रिकोणाभिधे ॥ २० ॥**  
**सिंहः कक्रको द्वयो ग्रिपुगुहौ तौली मृगो मित्रभे  
अजोदेवेज्यगृहे समेऽस्त्रिलब्लं तुङ्गादिगौ तौ यदि ।**

**Sloka 19 ½-20 ½** Rahu and Ketu are exalted in Vrishabha and Vrischika Rasis respectively. Their Swakshetra Rasis are Kumbha and Vrischika. Their Mooltrikona Rasis are Mithuna and Kanya, Simha and Kataka are their inimical Rasis. Tula and Makara are their friendly Rasis. Mesha and the two Rasis belonging to Jupiter are the neutral ones. These two planets are said to possess their highest power when they are in their exaltation houses. In other houses, their strength will correspond with the nature of their relation with the houses they occupy.

**यद्युङ्गावगतौ यदीशसहितौ प्राग्वत त्रिसंबन्धगौ  
तद्वाहे दिशतोऽत्र वीर्यसहितौ खेटान्निरस्येतरान् ॥ २१ ॥**  
**तौ द्वौ एस्य गृहे खेगस्य वमतस्तद्रीर्यमेवानयो  
भवित्याप्यस्त्रिलं शुभाशुभफलं नाथानुसाराद्वदेत्**

**Sloka 20 ½-21 ½** When these two planets in their full strength occupy any Bhava or have any one of the 3 kinds of Sambandha with the lord of any house they bring about during their Dasa-period good or bad effects, overlooking the effects, if any, that may arise due to the other planets. They possess the strength of the lord of the house they occupy and the benefic or malefic effects which may be due to the Bhava they occupy should be declared according to the strength of the lord of that Bhava.

दायेशस्थगृहं कल्प्य च तनुं तमाच्च भुक्तिश्वरः-  
 स्मानाद्यं युतिदृग्भवं बलमपीहालोच्य तच्चोभयोः ॥ २२ ॥  
 नांयोन्यं यदिपष्टुनैधनगृहस्थित्यादिकं शोभनं  
 चेत्तुं तत्र वित्रद्वभावसहितौ वीर्यानुसाराद्वदेत् ।

**Sloka 21 ½-22 ½** Note the Dasa of the planet who is ruling at the moment, reckon the house occupied by that planet as the lagna, and find out the house counted from this Lagna that the Bhuktinath is occupying. Also assess the strength of these two planets obtained through their association with or aspect by other planets. If these two planets do not mutually be in quincunx aspect, the resulting effect be happy. Otherwise evil effect will emanate according to the strength of the planet.

केन्द्राधीश्वरकोणनायकदशाश्चिन्तर्दशाः शोभनाः  
 सामान्यश्च धनत्रिलाभभवनाधीशग्रहाणां दशाः ॥ २३ ॥  
 पष्टाष्टव्ययभावनायकदशाः कष्टा भवेयुः सदा  
 नेतुर्लग्नमपीक्ष्य तत्र च वदेत्तत्तदशाभुक्तिपु ।

**Sloka 22 ½-23 ½** The Dasa-periods and the sub-periods of the planets owning Kendras and konas will prove auspicious, while those of the planets owning the 2nd, 3rd and the 11th houses will be of a medium character. The Dasas, etc., of planets owning the 6th, the 8th and the 12th Bhavas will always prove adverse to the native. These results should be declared in the respective Dasas and Bhuktis of planets after an examination of the lord of the Dasa and the Bhava occupied by him.

पाकेशाध्युपितान्त्यशत्रुनिधने संस्थौ विपाकेश्वरः  
 तच्छत्रुभवतीह लाभधनमे सोत्थात्मजे वन्धुमे ॥ २४ ॥  
 भाग्ये वा दशमे समन्वितखगस्तच्छेष्ठाभनाख्यो महान्  
 तत्कामान्वितखेचरश्च शुभदः पाकेशयुक्तोऽपि च ।

**Sloka 23 ½-24 ½** Should the Bhuktinath occupy the 12th, 6th or the 8th place from that of the lord of the Dasa, he then becomes hostile to the Dasa-lord. The planet in the 11th, the 2nd, 3rd, 4th, 5th, 9th or the 10th house from the Dasa-nath is said to be greatly beneficial to the native. The planet occupying the 7th place from the Dasanath and the one associating with him are also found to be favourable.

पाकेशम्तु खलोऽयुतः शुभखगः पापं युतः शोभनो  
 मिथ्रं चायुतयोगकृदिश्ति तत्पापाधिकं दीनतात् ॥ २५ ॥  
 योगं चैव मृतिं यदा युगपदेवैकम्तु द्यतुं क्षम-  
 स्तस्यादौ स्वविपाकं एव सुमहद्योगं प्रकुर्यादसौ ।

**Sloka 24 ½-25 ½** When the Dasanath is inauspicious and the Bhuktinath is auspicious and is not associated with the same, the result will be adverse. When the Bhuktinath is a benefic and is associated with the Dasanath, the result will be mixed. The Bhuktinath, even if he be a Yogakaraka planet will become more hostile and distressing, should he not be associating with the Dasanath. When the Dasanath is powerful enough to cause both Yoga and death, he will give the effects of the Yoga first in his own Bhukti.

तादक्खेटमहादशा सुफलदा कृत्स्ना खला भुक्त्य-  
 स्तद्वच्छोभनदास्तर्दीयमरणं दूरादपास्यत्यसौ ॥ २६ ॥  
 अन्यत्र द्युचरः शुभाशुभफलं कुत्रिपि नो यच्छति  
 स्याद्यच्छेद्यदि सर्वतोऽपि द्वि दशा सा निष्कलेत्यूचिरे ।

**Sloka 25½-26½** When the entire period over which the aforesaid Yogakaraka rules be completely auspicious and the Bhuktis of the various malefic planets be accordingly favour-

able, the Yogakaraka planet, puts off the causing of death to the man concerned. Such a Dasanath will never give mixed results; when he does so, the Dasa will only prove entirely fruitless. This is what the wise say.

देवेज्यो भृगुजे भृगुः सुरगुरौ तौ चेन्मिथो पाकगः—  
वन्योन्य शुभभावगौ बलयुतौ सत्खेटयुग्मीक्षितौ ॥ २७ ॥  
राजा स्यात्सचिवोऽथवा बहुधनी स्त्रीपुत्रसौख्यान्वितो  
यज्ञादिक्रतुकृत्युतौदयविवाहायुत्सवानन्दितः ।

**Stoka 26 ½-27 ½** Jupiter and Venus in their mutual Dasa and Bhuktis bestow upon the native kingship or the position of a minister, much wealth and happiness through wife and children. The man concerned will devote his energies in the performance of sacrifices, birth of children, marriage celebrations and other similar auspicious functions provided these two planets are strong and occupy good houses and are also associated with and aspected by auspicious planets.

तावन्योन्यरिपुव्ययाष्टमगतौ तद्देशदृष्टौ युतौ  
तद्देशत्वयुतौ खलेक्षणयुतो स्थानादिवीर्योनितौ ॥ २८ ॥  
दारापुत्रवियोगदौ च बलवद्विप्रेन्द्रविद्वेषदौ  
स्त्रीसंसर्गभवार्तिदौ नृपभयापस्मारभीतिप्रदौ ।

**Stoka 27 ½-28 ½** The same two planets when occupy Bhavas which are quincunx to each other or are mutually placed in the 2nd and the 12th; or if they two be aspected by or associated with the lords of these houses; or if they themselves be the owners of these houses and be at the same time aspected by or in association with malefics, and are weak in Bhava position, etc., they will, during their Dasa period cause separation from wife and sons, displeasure of a high Brahmin chief, trouble through intrigues with females, royal displeasure and fear of epileptic attacks.

भृगवार्की यदि तुङ्गभे म्बभवने वर्गोत्तमानौ स्थितौ  
तुल्यौ योगकरौ तथैव बलिनौ तौ चेन्मिथो पाकगौ । २९ ॥

भूपालो धनदोषमोऽपि सदतं भिश्वाशनो निप्फलः  
तदैकस्तु बली परस्तु दिवलशेष्ट्रीयवान्योगदः ॥

**Sloka 28 ½-29 ½** When Venus and Saturn occupy their exaltation, Swakshetra or Vargottamamsa and are strong and equally powerful to cause Yoga, they will, in their mutual Dasas and Bhuktis make the man concerned a beggar seeking alms and a powerless being, even though he be born a king or a Kubera. If, however, one of the two be strong and the other weak, the stronger one will cause the Yoga.

तौ द्वावप्यचलौ व्ययाष्टरिपुग्नौ तद्वावपौ वाऽपि तत्  
तद्वावेशयुतौ तदा शुभकरौ सौख्यप्रदौ भोगदौ ॥ ३० ॥  
एकः सद्वननाधिपस्तदपरश्चेददुष्टभावेश्वर-  
स्तावप्यत्र सुयोगदावतिखला तौ चेन्महासौक्यदौ ।

**Sloka 29 ½-30 ½** Should both of them be weak and be so mutually placed that one occupies the 12th, the 8th or the 6th from the other or happens to own such places; or be associated with the lords of these houses, they tend to be auspicious and grant wealth and happiness to the man concerned. When one of them is the lord of an auspicious Bhava and the other of an unfavourable one, eventhen, both of them will produce good results. Should they both be malefics they will prove extremely favourable to the native.

शन्यकौ निजराशितुङ्गमगयोस्तत्त्ववर्णशेऽपि वा  
संस्थौ कोणचतुष्टयाख्यगृहग्नौ तद्वावनाथवपि ॥ ३१ ॥  
भुक्तौ तु द्युमण्यः सदा नृपजनप्रीतिं च लुभादिकं  
चेन्मन्दस्य मुखं धनं च विजयं तौ चेखलौ हानिदौ ।

**Sloka 30 ½-31 ½** Should Saturn and the Sun occupy their own or exalted Rasis or be in the corresponding Navamsa or Kendra or Kona positions or be owners of these houses, they will bestow upon the native royal favour, wealth and the like in the Sun's Bhukti of Saturn's Dasa; and happiness, wealth and victory in Saturn's Bhukti of the Sun's Dasa. Should these two

planets be (both) malefic they become productive of distress for the native.

भौमेज्यावपि तादशी बलयुतौ सुख्यानगौ वीक्षितौ  
 युक्तौ वा शुभखेचर्वर्बलयुतैस्तौ राजयोगप्रदौ ॥ ३२ ॥  
 आनन्दाखिलभोगदौ सुखकरौ जीवत्सुपुत्रप्रदौ  
 उद्भावादिशुभप्रदावितरथा चेन्नत्ययं स्यात्क्रमात् ।

**Sloka 31 ½-32 ½** When Mars and Jupiter are, in the same manner, strong and occupy favourable Bhavas and possess the aspect or company of a strong benefic planet, they cause Rajayoga to the man concerned, they become instrumental in bringing joy, all kinds of enjoyments and pleasure, sons living longlife, marriage and other pleasant ceremonies. If otherwise, they will exhibit contrary results.

देवेज्येन्द्रसुतौ तथैव बलिनौ सत्कर्मविद्यायृतं  
 वाणिज्यादिपु विक्रयक्रयपद्मं स्त्रीपूत्रसौख्यान्वितम् ॥ ३३ ॥  
 शुक्रज्ञावपि तद्विज्यशशिनौ चन्द्रामुरेज्यौ पुनः-  
 जीवाकेऽग्निमङ्गलौ रविचुधौ स्यादिज्यसौम्योच्चित् ।

**Sloka 32 ½-33 ½** Jupiter and Mercury, when similarly strong, will enable the native for good actions, grant great learning, he will be clever in trading and possessed of wife, children and happiness. Venus and Mercury, Jupiter and the Moon, the Moon and Venus, Jupiter and the Sun, the Sun and Mars, the Sun and Mercury, each of these pairs will promote effects akin to those indicated for Jupiter and Mercury.

जन्मार्केण समो यदां रफुटरविन्द्यादिभिः स्यादसौ  
 सौरावदादिरिह ग्रहांस्तनुमुखान् भावांश्च जन्मं चित् । ३४ ।  
 कृत्वा तन्मुनिवर्गसंमवबलं तस्मात्फलं योजये-  
 जन्मक्षादिश्चरन्मुखेन्द्रभद्रजाहं शिष्टमक्षदः ।

**Sloka 33½- 34½** Note the exact position of the Sun in a birth chart, if there is any required year after birth, compute the day, hour, etc, the Sun in his periodical course shall be in that exact position. That day is called the solar year day of the native. Record the Lagna for that moment and also note down the positions of planets, and the several Bhavas, also arrive at the Saptavargaja bala of the planets. These findings will reveal the nature of the effects for that year to the man concerned. Find the number of the Nakshatra occupied by the Moon at the time when counted from the natal star and divide it by 9. The remainder will indicate the order of the Dasa counted from the Sun.

इन्दोमैप्यघटी दशादिनहता माघन्तनाडीहृता  
दारैप्यं दिननःडिकाधमिति तद्वर्षप्रवेशादितः ॥ ३५ ॥

सैकेलाः खगमास्ततस्तु दशनाः शून्याऽघयोऽह्यव्ययः  
पठदाणाश्रितयः शरादिगिनचन्द्रारज्जनीवा भृगुः ।  
मन्दागू च तनुग्रहक्रम अयं बाणाङ्गामैर्दिनैः  
प्रागुक्तैर्दिनसुण्डकैः फलमथाग्रे वार्षिक तूच्यते ॥ ३६ ॥

तत्त्वेष्टदशाफलं बलवशाफलं बलवशाद्वर्षप्रवेशोदया—  
द्वावायं स्थितिद्वग्मवं च सकलं वाच्यं शुभं वाऽशुभम् ।

**Sloka 34½- 36½** Find out the exact position of the Moon at the time, compute how many more Ghatikas the Moon has yet to traverse in the star occupied by her. Multiply this by the Dasa days referred to below of the planet concerned and divide it by the total Ghatikas taken by the Moon to travel through the complete asterism. It will reveal the number of days, Ghatikas, etc, of the (first) starting Dasa still remaining at the beginning of the new year. 110, 60, 32, 40, 48, 56, 4, 5 and 10 are the numbers in their order denoting the Dasa period in the day in a

year of 365 days for the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and the Lagna respectively. The second and the succeeding Dasas during the year have to be counted in this order alone. The results - auspicious or inauspicious - for any of the Dasas should be pronounced after a careful examination of the strength- positional etc.- of the planet concerned, the Lagna at the entry of the year, the Bhava occupied by the planet and the several aspects on the same planet.

जन्मेदृवृक्षवशाद्विचिन्त्य खचैरसात्कालिकैरुक्तव-  
द्रोचारोदितवर्त्मना तदुभयोर्योगार्थसंवादतः ॥३७॥  
एकस्यैव हि वत्सरस्य च तथा दायेश्वरैश्चाखिलं  
वक्ष्येऽत्यन्तसुलाघवं स्फुटतरं चित्रं फलं दायजम् ।

**Sloka 36 ½-37½** In this connection, necessary consideration should also be given to the effects which may arise due to the transit of the planets during their course through the several houses counted from the Janma Rasi- Radix Moon- and the combined effects alone should be pronounced. Now, I am going to describe in a clear and easy manner the exact effects of the several Dasas during a year.

वीर्याद्वे दिननायके बनचयं भूषाम्बरं चैघते  
वीर्योने कलिशत्रुवृद्धिपापि तद्वितक्षयं पीडनम् ॥३८॥  
वीर्याद्वे शशिनीनपूज्यमनिश्च विचाहिकं गौरवं  
वीर्योने रिपुवृद्धिरोगचलनासौख्यं विरोधस्वकैः ।

**Sloka 37½-38 ½** When in a nativity the Sun is strong, there will be accumulation of wealth, acquisition of ornaments and wearing of new garments. Should this Sun be weak, the native will become more sinful and have many more enemies, besides the loss of wealth and many new troubles. Strong Moon will bestow upon the native royal favour, non-stop flow in of the money and a respectable position. Should this Moon be weak, more enemies will turn up. The native will suffer from sickness, have change of place, misery and misunderstanding with one's own people.

भूपुत्रे बलसंयुते नृपजनप्रीतिर्जयः स्यात्सुखं  
 वीर्योने नृपभीतिपुत्रकलहस्तीवैरवित्तक्षयाः ॥३९॥  
 सौम्ये पूर्णबले प्रतापशुभसौख्याधिक्यता लाभकृत्  
 वीर्योने सहजादिवैरकुपथाश्च ब्राह्मणद्रोहकृत् ।

**Sloka 38 ½-39 ½** Mars in power in a birth chart will endow the native with royal favour, success in life and domestic happiness. Should this Mars be weak, displeasure of the sovereign, dispute with one's own sons, enmity with one's own wife and loss of wealth will be in store.

Powerful Mercury will make the native very energetic. There will be more of happiness and more of gain. A weak Mercury will cause misunderstandings with one's brothers, etc. He will take to the evil path and will do mischief to the Brahmin folk.

जीवे पूर्णबले रथाश्वघनदः स्याद्बुद्धिवृद्धिर्धनं  
 वीर्योने चलनं धनक्षयमपि स्यात्पापदुःसङ्कृती ॥४०॥  
 शुक्रे पूर्णबले धनागमयशः शुक्लाम्बरस्त्रीसुखं  
 हीने स्याद्वननाशनं रिपुभयं स्त्रीरोगकृच्चायशः ।

**Sloka 39 ½-40 ½** When Jupiter possesses full strength the native will have good vehicles and houses. He will be generous, wise and very wealthy. Should this Jupiter be weak, there will be change of place and also loss of wealth. He will fall into bad ways and evil company. Venus, possessed of great strength will bestow upon the man concerned wealth, name and fame. He will have good white robes to wear and females around him for Sukha (pleasure). if this Venus is weak, loss of wealth, danger from enemies, diseases from female contact and bad name will be the miseries of life.

मन्धे पूर्णबले गृहादिसुखकुद्धिल्लाधिपत्यं भवे—  
 अन्युने वित्तहरः शरीरकृशता रोगोऽपकीर्तिर्भवेत् ॥४१॥

राहौ पुण्यसुकर्मलाभशुभकृच्चोद्योगवृद्धिस्तथा  
पापत्वे सति चाशुभं पितृमृतिर्नीचारिगोष्टिर्भवेत् ।

**Sloka 40 ½-41½** When Saturn is possessed of full strength the native will acquire a mansion, be happy and will lead some tribe. A weak Saturn will cause destruction of wealth, emaciation of the body, sickness and bad name. A strong Rahu in a birth chart will make the native virtuous and good, bring him good income and a rise in his official status. When he is adverse, the effects accordingly will be bad; may be the demise of his father occur; moreover the native will develop intimacy with the low-caste and associate himself with his enemies.

लग्ने वार्षिककालजे शुभफलं मध्यं च कष्टं भवेत्  
द्रेक्काण्डन्त्रितये ऋमात्तदधिपात्संबन्धयोगाद्वदेत् ॥४२॥  
एवं वार्षिक दशाफलमपि प्रोक्तं लघुत्वं त्विदं  
तत्त्वेष्टबलाबलाच्छुभ्युतेरुद्धं सुधीभिस्तथा ।

**Sloka 41 ½-42 ½** During the Lagna Dasa, the effect will be good, medium or bad depending upon the nature of the Drekkana occupied and the Sambandha, Yogas, etc, formed by that lord. Thus have been detailed in an elegant and precise manner the effects of the several Dasas in a year. The wise should predict the nature of the effects with special reference to the strength or otherwise of the planets concerned denoted by their association with benefics, etc.

### 7. प्रश्नस्थणः

एवं जन्मखण्डोदयः फलमिदं सर्वं वदेजजातके  
तत्त्वो चेदथ जन्मपत्रमपि वा तत्प्रश्नलग्नाद्वदेत् ।  
प्रश्नो जातकतुल्य एव न भवेत्तदेवाऽथवा दुर्दिने  
न ज्ञाते घटिकादिके गृहनवांशादीश्च पृच्छाद्वदेत् ॥१॥

### Section 7. On Queries.

**Sloka-1.** In the case of a nativity all the predictions should thus be made through the positions of the several planets and

the Lagna at the moment of birth. If the birth chart is not available, the results should be divined through the Lagna Rising at the time of query. The effects arrived at will be similar whether they are obtained through the horoscope at birth or through the time of query. Should the day be clouded at the time of query and the exact Ghatikas that have passed since Sunrise can not be easily known the several Rasis and Navamsas should be determined by further queries as explained in the succeeding 3 Slokas.

प्रश्नार्थी फलहेमपाणिरथवा कार्तन्तिकस्यान्तिकं  
प्रष्टागत्य नवम्ब्रमास्करमितात्संख्यामभीष्टां वदेत् ।  
तामेव ध्रुवकं प्रकल्प्य सकलं तैकालिकं दैवविद्  
ब्रूयादिष्टमनिष्टमत्र तु गुरोः पादं शरण्यं मवेत् ॥ २ ॥

**Sloka-2.** A querist should approach the Astrologer with gifts of fruits and Dakshina and when asked should speak a number within 108. This said number should be made the basis for prediction- good or bad- regarding the past, present and future, after salutations to the feet of his Guru.

पूर्वोक्ताद् ध्रुवकात् खगौः परिहृतालुब्धं क्रियाद्यात्मं  
तच्छेष्टस्त्य वर्तमानमवने स्युस्तन्नवांशः ऋमात् ।  
तत्कालग्रहचक्रभाववशतः प्रष्टुः शुभं वा शुभं  
प्राग्वत्खेचरभावकारकगणाद्वीर्याधिकात्संवदेत् ॥ ३ ॥

**Sloka-3.** The aforesaid basic number should be divided by 9; the quotient represents the number of Rasis from Mesha (Aries) that have elapsed, and the remainder represents the number of Navamsas which have elapsed in the Lagna at the time of query. The planets and the Bhavas at the moment of query should be arrived at and their effects - good or bad - be predicted as before through the strongest of the following: the Karakas, the Bhavas and the lords of the Bhavas at the time.

तत्प्रष्ट॑पिंतहेमपृष्ठधनज्ञा संख्या ध्रुवमर्कह-  
तच्छेषोन्मितमे स्थितिः स्तुरगुरोः स्यात्प्रष्टजन्मन्यथ ।  
तत्त्वरात् वयोनुमानभगवान् संचिन्त्य वर्णं पुन-

र्जन्मार्याशमुखाच्च मासकदिनाद्यकर्कच्च मासादयः ॥ ४ ॥

**Sloka-4.** The number of flowers and money units that were given to the Astrologer by the querist should be multiplied by the basic number and the product be divided by 12. The remainder will denote the Rasi counted from Mesha which the Jupiter may be supposed to occupy in the querist's nativity. Through the position of Jupiter at the time of query, the Astrologer can easily guess the age of the querist from his looks and the probable number of cycles made by Jupiter since his birth time (of the querist). The months, days, etc. that have elapsed since the last birth-day, will be denoted by the portion of the Rasi traversed by Jupiter in the Rasi occupied by him at the time of query. The total period thus arrived at is to be taken away from the present position of the Sun to get the year, month, etc. of the birth in question.

मासो वारघटीमुखं भवति तत्सौराच्च मासादिं-

चैवं जन्म भवाब्दमासदिनतोऽपि स्युस्ततो जातकम् ।

इत्थं चोदितनष्टजातकमिंदं स्वल्पं रहस्यं भवे-

देवं जातकपद्धतिर्विचिता ह्येषास्तिकानां मुदे ॥ ५ ॥

॥ इति नष्टजातकविधिः समाप्तः ॥

**Sloka-5.** The month, the week day, the Ghatikas, etc. elapsed on the day, will be solar. From this, the Moon's position, the lunar years, months, Tithi, etc., and hence the entire horoscope can be cast. Thus has been described briefly the secret of erecting a lost horoscope. The method to get at a horoscope has thus been detailed here for the pleasure of those interested in the science. This brings to the end of the method of casting lost- horoscope.

पूर्वोक्तं प्रब्रकं करमगुणहृच्छेषेऽसमे जीवयु-

ग्युग्मे धातुरितीह मूलमुद्रितं चेच्छून्यशेषे भवेत् ।

मेषे पादयुगं वृषे तु पश्चवः स्याद्र्भचिन्ता युगे

राशौ कर्कटके भवेद्यवहृतिः स्याद्राज्जचिन्ता हरौ ॥ ६ ॥

**Sloka-6.** Multiply the basic number by 2 and divide the product by 3. When the remainder be 1, the query is about a living being; if it be 2, it relates to some mineral. If it be zero, it relates to a plant. When the Lagna at query is Mesha, the matter relates to bipeds; if it be Vrishabha, it relates to quadrupeds; when the Lagna be Mithuna, it is about pregnancy. When Karkataka is rising the subject relates to a legal dispute. When the lagna is Simha, the matter relates to Government.

कन्यायां तु पराङ्मना घठगृहे विणिज्यकं वृश्चिके  
 लग्ने दुष्टभयं धनुष्यपि धनं नष्टं कलिर्नकमे ।  
 कुंभे कर्मसु चिन्तनं त्रिनिमिषे स्थानस्य चिन्ता भवे—  
 देवं वीर्ययुतग्रहद्गुब्रवलवात्प्रोचुर्जटाधारिणः ॥ ७ ॥

**Sloka-7.** Should Kanya be the Lagna, the query will be about an intrigue with a woman other than one's wife. When Tula will be rising the querist would like to know about trading. Should Vrishhika be rising, there will be fear from the wicked. If the Dhanus Rasi is rising the query will relate to the wealth lost. Some sinful deed will be the subject when the Rasi Makara be the Lagna. Should Kumbha be rising, the question will be about some religious rites. When Meena is the Lagna it will be in connection with position and residence. Thus advise the sages to declare through the stronger of the two: Rasi and Navamsa rising at the time.

खक्षेऽर्के नृपराज्यचिन्तनमथो चन्द्रे तटाकादयो  
 भौमे वह्निरूपारिभीर्विधुसुते वाणिज्यकृष्णादयः ।  
 जीवे मित्रनृपादयो भृगुसुते सौख्याधिकं त्वर्कजे  
 संस्थे मानुषचिन्तनं स्थिरघनं खक्षेत्रतोऽशादपि ॥ ८ ॥

**Sloka-8.** Should the Sun, at the time of query, be posited in his own Rasi or Namavsa, whichever be stronger, then the query will be about the Sovereign and Kingdom. When the Moon is similarly situated, it will relate to tanks and the like. If it be Mars, the question is about fire and danger from the king or enemies. When Mercury is in a similar situation it will

relate to trade and agriculture. Jupiter will refer to friends, kings and the like. Venus will indicate to more happiness; whereas, Saturn in a like position will denote to a human being or immovable property.

एवं स्वोच्चगते खगे द्विगुणितं नीचे तु शून्यं फलं  
 मित्रक्षेऽद्वमितं फलं प्रभवति स्याद्भै समे हीनतः ।  
 द्वावुच्चक्षगतौ तथा स्वगृहगौ तद्वर्गवीर्याधिकात्  
 संज्ञाकारकभावयोगजवशात्प्रश्नं वदेद्बुद्धिमान् ॥ ९ ॥

**Sloka-9.** Also, when a planet is in his exaltation the result will be doubled; should it be in its debilitation, the effect will be nil. If the planet is in a friend's house, the effect will be half; in that of a neutral's house, it will be very low. When two planets are in their exaltation, or be in their Swakshetra Rasis, the query should be answered by a wise man after taking into account the stronger of the two and the corresponding Karaka and the Bhava occupied by each of them.

तत्काले खचरे स्वतुङ्गभवने तन्नाडिकाभिर्भवेत्  
 कार्यं स्वक्षगते दिनैरपि सुहृद्दे मासतोब्दोऽन्यथा ।  
 कार्यं वेतरथा खलेक्षणयुते लग्ने शनौ तुङ्गे  
 चेच्छीघ्रं बलवच्छुभेक्षणयुतौ लग्नेशकायेश्वरौ ॥ १० ॥

**Sloka-10.** When a planet is exalted at the time, the business will be accomplished in a very short time (almost immediately); should it be in his own house, the business will be finished in a few days; if housed in a friendly Bhava, it will be done in a few months. If in any other position, it will take some years. When in association with or aspected by a malefic, failure of the desired end is certain. Should Saturn be exalted in the Lagna, or when the lords of the Lagna and the Bhava concerning the query be associated with or aspected by strong benefics, the querist may be informed that the business will be accomplished immediately.

खाङ्गाज्याशलवात्मकं कुवलयं तद् द्वादशारं भवेत्

तत्रं स्युर्नवमांशका वसुवियचंद्रा स्थिरा कुण्डली ।  
 तदिक्षु द्वितयं विदिक्षु च भवेदेकैककं मेषतः  
 प्रागाद्याः क्रमतः खगान् गणितजात्राश्यंशजान् संलिखेत् ॥ ११ ॥

**Sloka-11.** The horizon is a circle comprised of 360 degrees consisting of 12 spokes each of which is at an interval of 30 degrees. The 108 Navamsas are perpetually situated within this circle. The four pairs of movable and immovable Rasis starting with Mesha denote the East and the other chief points of the compass in order (South, West and North). The four dual Rasis, viz., Mithuna, Kanya, Dhanus and Meena represent respectively the four intermediate points viz., S.E., S.W., N.W. and N.E. The Astrologer should place in the relevant Rasis and Navamsas all the planets according to their longitudes at the moment of query.

ये वै पृष्ठफलादिपाणिलसितो मत्येऽपि यस्मिन् गृहे  
 तिष्ठन् पृच्छति रद्गृहं त्वभिहितं कोष्टं दिगारुदकम् ।  
 तस्मात्खेचरदृष्टियोगवशतः प्रश्ने शुभं वाऽशुभं  
 प्रश्नेऽवप्यखिलेषु कार्यपतनुस्थानेश्वराभ्यां वदेत् ॥ १२ ॥

**Sloka-12.** When a person, carrying fruits and flowers in his hand, approaches the Astrologer and takes his position to put a query, the Rasi denoted by that place with respect to the Astrologer as measure referred to in the previous Sloka is called the Arudha Lagna at query. The Astrologer should pronounce in all such queries the results - whether good or bad - through the planets owning the Arudha Lagna and the house signifying the nature of the query with special reference to the planets associating with them or viewing them.

अङ्गमा नखभाजिताश्च घटिकाः सूर्योदयात्प्राभिके  
 तल्लुञ्च भघटीमुखं स्फुटविधुः प्रश्नोपयोगी भवेत् ।  
 पञ्चाङ्गस्थविधुस्फुटश्च भघटी वक्त्रस्तु संज्ञातयो  
 स्थूलः सूक्ष्म इतीरिताः तदुभयोग्रीहं नवांशादिकम् ॥ १३ ॥

**Sloka-13.** Find out the Ghatikas that have elapsed from Sun rise till the time of query. Multiply it by 9 and divide the product by 20. The quotient in Ghatikas, etc., will signify the exact position of the Moon at the time, which will be useful for purposes of query. The position of the Moon at the time as identified by the Ephemeris and the Moon above alluded to are respectively known as Stthula and Sukshma. Their respective Navamsas should also be determined.

स्थूलेन्दौ त्वपरेन्दुसौम्यगुरुद्देषे जीवचिन्ता भवे—  
 द्वातुर्भूमित्रसैंहिकंयरविज्ञमूलं सिताकेशिते ।  
 मिश्रं जीवसितागुभिस्त्वथ पुनश्चेद् व्यप्रिहिन्ता तुला—  
 कन्यायुग्मनवांशकेप्रिवहुल कर्कालिमीनांशकं ॥ १४ ॥  
 चार्पाशे च घटांशके चरणहीना मेषसिंहांशके  
 नक्रोक्षांशगते चतुष्ट इह स्मूलेन्दुनन्दांशकात् ।  
 द्रेक्काणवितये क्रमात्प्रतिगृहे बाला तथा यौवना  
 वृद्धा चेति वदन्ति पूर्वमुनयोऽवस्थात्यं प्राभिके ॥ १५ ॥

**Sloka-14-15.** If the Stthula Moon is aspected by the Sukshma Moon, Mercury and Jupiter, the query will be about an animal. Should it be aspected by Mars, Rahu and Saturn, it will be about some mineral; When by Venus and the Sun, it will relate to something of the vegetable kind. If the Stthula Moon is aspected by Jupiter, Venus and Rahu, the query will relate to something of a mixed nature. Should the Stthula Moon occupy Tula, Kanya or Mithuna Navamsa, the query will concern a biped. If in a Navamsa, belonging to Karkataka, Vrishika or Meena, it will relate to some creature with many legs. If the Stthula Moon is placed in a Navamsa belonging to Dhanus or Kumbha it will be about some creatures having no legs; when in a Navamsa belonging to Mesha, Simha, Makara or Vrishabha, it will relate to quadruped. the ancient sages believe that the 3 Avasthas of a planet-Bala, Yauvana or Vridhha - should be arrived at from the planet's position in the 1st, 2nd or 3rd Drekkana respectively of the Rasi in which it is at the time of query.

मेषादेश्वरभं स्थिरं द्वितनुभं गर्भाह्याः स्युश्राः  
द्वारा स्युः स्थिरराशयो द्वितनुगा बाह्याः क्रमाद्राशयः ।  
गर्भद्वारमयोस्ततस्त्वितरभे स्यादक्षिणे वामके  
हस्ते वस्तु विनिर्दिशेन्मुहरिति स्यान्मुष्टिशिन्ताविधौ ॥१६॥

**Sloka-16.** The Rasis from Mesha onwards are respectively movable, immovable and dual. The movable Rasis are also called Garbha; the immovable ones, Dwara and; the dual Rasis are called Bahya. The Rasis denoted by the first two classes (Garbha and Dwara) will signify a thing or object kept in the right hand; whereas, a Rasi of the Bahya class will denote the same in the left hand. This is how the things concealed in the hand may be distinguished.

एवं मुष्टिगतस्य वस्तुन इह स्याध्रस्वदीर्घादिकं  
गशेमानवशाङ्गवेयुरथ तदृपादयस्त्वंशतः ।  
राशिस्थग्रहसौम्यपापवशतस्तत्सौम्यपापत्वके  
भूम्याकाशजलाद्रिषु प्रसरणं तद्वातुकत्वादिकम् ॥ १७ ॥

**Sloka-17.** Thus it should be guessed all about the object kept in the hand. Whether it is short or long should be divined through the measure allotted to the Rasi under reference. The shape, colour, etc., are to be deduced from the Navamsas. The benefic or malefic nature of the object should be derived through the nature of the planet - benefic or malefic - occupying the Rasi; similarly, the place often visited by the object - whether on the land, sky, water or mountains, and also whether it is cruel, wild, tame or domestic etc.

पूर्वोक्तं ध्रुवमध्यहृत्कुनयनाऽःयद्यध्यक्षशेषे क्रमा-  
भाडीवासरघस्तमासशरदस्तल्लङ्घयुक्तपञ्चवा ।  
स्याप्योऽसौ ध्रुवकः खत्कस्तुगुणाश्वाकांत्रषड्हिमहृत-  
सत्त्वप्रस्तुतकावधिर्भवति तत्सर्वेषु कार्येष्वपि ॥ १८ ॥

**Sloka-18.** The basic number already referred to should be divided by 5. The remainder, if any one of the 1,2,3,4 or 0

will respectively indicate whether the thing referred to by the querist will be accomplished within the Ghatikas, the Tithi, the week-day, the month or the year. Add the quotient already obtained to the basic number. Divide the sum so obtained by 60, 30, 7, 12 and 60 separately. The remainders will respectively indicate the number of Ghatikas, Tithis etc., in which the desired object will be completed. This is the method which should be followed in the case of all sorts of queries.

प्राग्बहुप्रपकार्यपौ शुभमखगौ सुश्चानगौ चेन्मिथो  
दृष्टौ तौ तु क्याचिदर्कलवतो दृष्टश्चाधिकारत्रयात् ।  
भावं भावपतिं च कारकमपीहालोच्य तत्ताटशं  
पूर्वोक्तावधितः फलं तु यथयेद्वा मध्यवर्तीवशात् ॥ १९ ॥

**Sloka-19.** Should the lords of the Lagna and that of the Bhava representing the object of the query be benefic, posited in good Bhavas and mutually aspect each other by any kind of aspect as mentioned in the Drishtiphalakhanda II-171/2-191/2, The range of applying aspect being with in 12 degrees , the Astrologer may safely pronounce the successful fulfillment of the object in proportion to the strength, auspiciousness, etc., of the two planets referred to above, recognising the nature of the aspect as best, medium or worst (IV-33 Supra). The strength of the Karaka planet should also be simultaneously taken into account and results conveyed. Further, should there be any planet occupying between the two lords alluded above, having an applying aspect with either of the two within the range of 12 degrees, prediction may also be made through that planet regarding the nature, functions, etc., attributed to the planet (V-221/2-541/2 supra). The period of fulfillment may be divined as defined in SL. 18 infra.

#### 8. विविधफलपद्धतौ प्रकीर्णस्त्वा:

गर्भधानमतीव पुत्रशुभमदं ब्रह्मेन्दुपूर्वत्रये  
रौद्रत्रीणि करादिपञ्चकहरित्रीण्युत्तराख्यत्रये ।

भद्रापूर्णजयात् शोभनगृहेऽप्यएन्यनापूर्णिना  
हित्वाचेऽयुजयोऽग्नुगोः इशिदिने स्वाल्पमशुद्धौ तथा ॥ १ ॥

### Section 8. Miscellaneous.

**Sloka-1.** The pleasure of impregnation is most auspiciously achieved when the Moon is in Rohini, Mrigasira, Purvaphalguni, Purvashadha, Purvabhadra, Ardra, Punarvasu, Pushya, Hasta, Chittra, Swati, Visakha, Anuradha, Sravana, Dhanishta, Satabhisha, Uttarpalguni; Uttarashadha and Uttarabhadra, in Dwiteeya, Saptami, Dwadasi, Panchami, Dasami, Triteeya, Trayodasi; and in the week-days of Jupiter, Mercury, Venus and the Moon and in an auspicious Lagna unoccupied by any planet. The Tithis to be avoided are: Ashtami, Purnima and Amavasya.

स्त्रीपुंसोः प्रथमो निषेक उदितः संभोगआद्यात्मे  
गर्भाधानमिति ब्रुवन्ति वित्तुधास्तन्मासि मास्येव हि ।  
इत्तस्वाल्पात्यनुराघमूलदरूणश्रीशप्रजेशोत्तरा—  
स्वन्त्ये चैव निषेक उत्तम दृति प्राग्वच्च शुद्धादिकम् ॥ २ ॥

**Sloka-2.** The first sexual union of a (married) man and a woman soon after a bath after the 1st menses is called Nisheka. A similar union after the ordinary monthly menses is known as Garbhadhana. The Nisheka is considered most auspicious when the Moon at the time is in Hasta, Swati, Anuradha, Moola, Satabhisha, Sravana, Rohini, Uttarpalguni, Uttarashadha, Uttarabhadra and Revati. The Lagna should be auspicious, etc. and free from the occupation of any planet as mentioned earlier. This is also the view of the wise.

या नारी सुतनुः कुचोन्नतयुताप्यापोडशाव्दं रजो  
दृष्टं नो यदि शोभने च दिवसे तां संनिवेश्यादरात् ।  
रम्ये चास्तरणे सितान्बरयुतां स्वर्णादिनिर्भूषितां  
पंनीरादिमिलत्कुङ्कुमरजोलिसाङ्गजातालयाम् ॥ ३ ॥

**Sloka-3.** When a girl is in her 16th summer, with well-developed breasts and body and has not yet found to have at-

tained her maturity, she (with great affection) should be made to sit on a decent and beautiful seat on an auspicious day, clad in white robes and charmingly decked with golden ornaments. Her Venus spot should be smeared with red saffron-powder mixed with rose water and other scents.

कृत्वा पुष्पवतीमिव त्रिदिवसं नीत्वा चतुर्थे दिने  
 स्तार्ता तां वरयेत्पतिः शुभगृहे शुद्धे सुते पूर्ववत् ।  
 एवं चेदचिरात्सतीनमुखकृत्स्यात्पुण्डिणी पुत्रिणी  
 संभोगाखिलदैवपैरुकमहाकर्माहंतां सा त्वियात् ॥ ४ ॥

**Sloka-4.** Considering her as one in her real menses for 3 days, she should be bathed on the 4th day. The husband should approach her in an auspicious Lagna, as referred to earlier, when the 5th house is not occupied by any planet. That done, the girl will very soon attain her puberty and prove a happy companion to her husband for propagation. She will also become very suitable for sexual intercourse and will possess the right to partake with her husband in all the religious ceremonies of the family relating to the gods and Manes.

सार्पे तत्पिरुभे भवेद्यदि जनिः संप्रोच्यते तत्पलं  
 भौत्रङ्गे धनसोदराम्बजनकाग्निं तदन्ते शिशोः ।  
 रुद्रे कालमथान्तकं च विधिवन्मृत्युं समभ्यर्चये—  
 देकद्वितिचतुष्पदेषु पिरुभे व्यस्तं समस्तं भवेत् ॥ ५ ॥

**Sloka-5.** Should a birth take place when the Moon is in Aslesha or Magha, the result will be as detailed here: When a child is born in the 1st, 2nd, 3rd or 4th Pada of Aslesha, there will be (1) loss of wealth (2) loss of brother (3) demise of mother or (4) death of father respectively. When the birth is towards the very end of Aslesha, the child itself may meet his death. To ward off these harm the native's father should propitiate Gods Kala, Antaka, Mrityu according to the rules. When the birth takes place in the 1st, 2nd, 3rd or the 4th Pada of Magha, the result will be just the contrary to what has been stated in the case of Aslesha above.

तद्रुच्चकसुग्दिपोः फलमिंद पूषाश्विनोरप्यथो  
 सुग्मेषु त्रिषु चान्तिमादिमघटी गण्डान्तरात्माभिधा ।  
 तत्र स्याद्यदि जन्मकालमटनै गच्छेच्छितुशुः सत्वरं  
 नो चेत्स्याद्मसमानवीर्यनृपतिर्निःशेषभूपालकः ॥ ६ ॥

**Sloka-6.** The results will be very much similar should the birth happens when the Moon is in Jyestha and Moola or Revati and Aswini. In the afore said three pairs, the last degrees of Aslesha, Jyestha and Revati and the 1st degrees of Magha, Moola and Aswini are called Gandantarala and are supposed to be most vulnerable points so that any birth occurring there in will soon cause the demise of the new born. If the child, some how survives, he will be a king or ruler possessed of amazing valour.

गण्डान्ते च रजस्वला यदि भवेद्वैघव्यमाप्नोत्यरं  
 सान्पत्यार्थसुखाम्बर्विरहिता पित्रोः कुलघ्नी खला ।  
 कल्पोकत्या जपहोमखेचरमखादभूदेवदेवार्चना—  
 च्छान्ति यात्यच्चिरात्समस्तमुखकृत्सौभाग्यपुत्रान्विता ॥ ७ ॥

**Sloka-7.** Should a girl attain maturity at such a juncture, she will soon become a widow, devoid of children, wealth, happiness and clothing. She will be a wicked woman and bring a bad name to her father's family. All this could be averted and soon she could be made to bring happiness and luck; and bear children too. But this will be possible only through proper propitiation to Gods, Brahmins and the planets as initiated in the Vedic rites by Japa, Homa and Archana.

त्याज्योत्पन्नघटी चतुष्टयफलं वक्ष्ये रजोजन्मनो—  
 स्तात्मनं जननीहरं धनहरं चात्मक्षयं यच्छुति ।  
 रुद्रं चान्तकमग्निहोत्रमथ तं मृत्युं च संपूज्येत्  
 सूर्येन्दुग्रहणेऽङ्गवो यदि पितुमातृविनाशं ऋमात् ॥ ८ ॥

**Sloka-8.** When the birth of a girl or her maturity takes place in a Tyajyakala comprising of 4 Ghatikas, the result will

be (1) death of the father (2) death of the mother (3) loss of wealth or (4) one's own destruction depending upon whether the birth or maturity has occurred in the 1st, 2nd 3rd or the 4th Ghatikas respectively of the Tyajyakala. To guard against the evils emanating from these, one should perform (1) Worship of God Rudra (2) Worship of God Yama (3) Worship of Fire or (4) Worship of God Mrityu respectively. If the birth or maturity takes place during a solar or lunar eclipse either the father or the mother will meet his/her end.

शस्तं चामृतनाडिकासु रचितं दिव्यौषधं प्राशितं  
तत्पीयूषसमं ज्वरामयहरं दोषतयन्धनं तदा ।  
आरोग्यपदमिन्द्रियफुटकरं चायुःप्रदं भेषजं  
कार्यं तद्बहुधा उगाद भगवान्धन्वन्तरिशादिधजः ॥ ९ ॥

**Sloka-9.** A precious and divine medicine if got prepared or consumed when the Moon is in the Amritaghatika or a star, it will act like nectar and completely cure the disease the native will be suffering from. Ailments arising due to the disturbance of the three humours will also be completely cured. Perfect health will be restored, vital energy will be developed and longevity will be granted to the native. Bhagwan Dhanvantari, born of the ocean, has thus spelled many ways of the medical cures to remove the several diseases.

आषष्टयब्दमपुत्रको यदि तदा तज्जन्मपत्रादिभि—  
श्रेदल्पायुरिति स्वजन्मखचैङ्गाते तदिच्छाब्दके ।  
आयुर्मन्तमपीढ कीर्तिनयप्रज्ञादिवृद्ध्यन्वितं  
ज्ञात्वा सर्वविधैः सुतं शुभदिने प्राह्वे च सौम्यायने । १० ॥

**Sloka-10.** When a native is sonless till the age of 60 or his horoscope reveals that he will be short lived and that he has not been blessed with a child; he should better arrange to adopt a son in the year wished for by him. This child should be endowed with longevity, fame, issues, wisdom and prosperity. The adoption ceremony should be observed on an auspicious day when the Sun is Uttarayana and in a fore- noon.

नाडीकूटमुखार्चणादिसहितं तं स्वीयगोलोद्धवं  
 स्वीकुर्यादनिलादिर्ताज्यविधिमित्राकान्त्यभेष्वादिभे ।  
 दैत्यारित्रियभोत्तरामु च खलैलंगे स्तृते वर्जिते  
 ताराचन्द्रबलान्विते शुभस्खग्युक्तेक्षिते चोदये ॥ ११ ॥

**Sloka-11.** The several Kutas (20) Nadi, Yoni, etc., between the native and the boy proposed to be adopted should agree and the boy should be one of his own Gotra. The Moon at the time should be in any one of the following Nakshatras: Swati, Punarvasu, Pushya, Rohini, Anuradha, Hasta, Revati, Aswini, Sravana, Dhanistha, Satabhisha, Uttara-phalguni, Uttarashadha and Uttarabhadra. The Lagna and the 5th house should be devoid of any malefic planet. The star and the Moon's position on that day should be agreeable to the natal star, and the Lagna should be associated or aspected by benefics.

उद्वाहशिमुखक्रियामदितिभे तिष्ये तथा दस्तभे  
 मैत्रेऽर्कत्रयवैष्णवत्रयुते पुण्याङ्गनाभिस्तदा ।  
 भृगवारोजिज्ञतवासरे सुतनवस्थाने च शुद्धे शुभे  
 लग्ने खेटमखादिकं त्वपि चरेत्तद्रीतवाद्यादिभिः ॥ १२ ॥

**Sloka-12.** The preliminary work leading to a wedding should be got initiated by Sumangalis (ladies) when the Moon is posited in Punarvasu, Pushya, Aswini, Anuradha, Hasta, Chittra, Swati, Sravana, Dhanistha, Satabhisha; and on week days other than those of Venus and Mars. The 5th and the 9th Bhava should be devoid of planets and the Lagna at the time should be an auspicious one. The various planets should also be propitiated and the whole ceremony should be performed with music and dancing and the like merriments.

पूर्णेन्दोरखलेन्दुजस्य च गुरोः शुक्रस्य वारे तथा  
 भद्रापूर्णतिथौ जयाहृयतिथावृक्षे चरे क्षिप्रभे ।  
 लग्ने विद्वुरुशुक्रवीक्षितयुते शुद्धे सुने तल्लिखे-  
 दाहानार्थमिदं मृदूक्तिघटितं माङ्गल्यपत्रं शुभम् ॥ १३ ॥

**Sloka-13.** The auspicious invitations should be got written in a soft and appealing language on a day when the Moon is full; on a day of Mercury, when he is free from any malefic aspect or association; on the day of Jupiter or of Venus, in a Bhadra, Purna, or Jaya Tithi and when the Moon occupies movable Nakshatra (Swati, Punarvasu, Sravana, Dhanistha or Satabhisha) and in the fast moving Nakshatras (Aswini, Hasta or Pushya), in a Lagna aspected or occupied by Mercury, Jupiter and Venus; and the 5th Bhava is void of planets.

शंकुस्थापनजा तिथिः शरगुणा तत्रानलाङ्गु युतं  
 योज्यं द्वादशभिः पुनर्नवहृतं शिष्टं नगाधीन्दवः ।  
 कीलालेऽहिकरेष्वो भुवि ततोऽग्न्यङ्कर्तनः खे भवे-  
 लाभो हानिमृती ऋमात्फलमिदं कीर्मे तु चक्रे स्मृतम् १४

**Sloka-14.** Multiply the number of the Tithi, when a stick or a post for the marriage pandal is erected, by 5. Add to this product the number of the day's Nakshatra reckoned from Krittika. Again, 12 be superadded to this sum and this total be divided by 9. When the remainder will be 7,4 or 1, the tortoise King will be in water, it is a good omen and the result will be gain. If the said remainder be 8,2 or 5, the tortoise will be on land, and the result of the same is loss or destruction. Should the remainder in question be 3,9 or 6, he would be in the sky and the result would be death.

निर्माणे नवसञ्चनः प्रथमतो लिङ्गत्रयं संलिखेत्  
 तिर्यक्त्वार्गलकाश्चतस्र अपि चाद्ये वामरेखादितः  
 आरोहादपि दस्तभाच्छुभकरं चारोहम्बं मस्तगं  
 रेखायां खलखेचरे यदि मृतिर्नेतुः शुभे शोभनम् ॥१५॥

**Sloka-15.** When constructing a new building, make 3 vertical blocks. In each of them draw 4 horizontal lines. Beginning from the bottom on the left side, write out Aswini and the other Nakshatras as shown in the figure (1st four ascending + 5th on top +next 4 descending):

<b>Mriga</b>		<b>Chittra</b>	
Rohini		Arsa	
Krittika		P. Vasu	
Bharni		Pushya	
Aswini		Ashlesha	
		Hasta	
		Uttara	
		Purva	
		Magha	
			Swati
			Vishaka
			Anuradha
			Jyeshta
<b>Dhanishta</b>			
Shrawana		Satattarka	
U. Ashadha		P. Bhadra	
P. Ashadha		U. Bhadra	
Mula		Revati	

The ascending Nakshatras and the three on the tops will give good effects. But when a malefic planet is posited on any star on the ascending side, it will indicate death. Should the planet be good, the effect will be productive of good.

उक्ताख्ये फलमेव मुक्तमभिजित्माकं प्रवेशेऽर्कं—  
 भाच्चन्द्रक्षं गिरिवेदरामसुरपश्चासच्छुभासच्छुभम् ।  
 तद्वन्प्रोक्तमिदं फल तु कलशं बाणारिनागारयः  
 संवेशे सुखदं शुभप्रदमपि स्याच्चक्रयुग्मं लघु ॥ १६ ॥

**Sloka-16.** At the time of making a new (for the 1st time) entry to a house or town or initiating any new enterprise count from the Nakshatra occupied by the Sun upto the Nakshatra occupied by the Moon - including Abhijit also. When this

Nakshatra happens to be within the first 7 stars reckoned from the Sun, it signifies evil; in the next 3 the result will be again bad and in the next 14 it will be good. This is called Vrishabha Chakra. Similarly, if the star falls within the first 5 reckoned from the one occupied by the Sun, it will be bad; if within the next 8, it will be good. In the succeeding 8, it will be again bad, but in the last 6, it will be good again. This is known as Kalasa Chakra. The good or bad effects of any new enterprise may thus be easily foreseen.

चक्रे मानुषरूपके हि शिरसि त्रीण्यर्थलाभो मुखे  
 नाशस्त्रीणि हृदीषवो धनचयो निःस्वं पड़ध्योर्द्धयम् ।  
 पृष्ठे प्राणभयं ततः शुभकरं वस्तौ कृताद्विर्गुदे  
 भीर्तीर्दक्षिणवामयोस्तु करयोरेकैककं स्वं मृतिः ॥ १७ ॥  
 भृत्यक्षीदिनभान्तकं भवति तदामारुद्यचक्रं त्विदं  
 दासीचक्रपर्पाह तद्विदिति तच्छीषे त्रयं लाभदम् ।  
 हानीस्त्रीणि मुखे द्वयं प्रभुमृतिः स्कन्धे च पुष्टिः शरा  
 हृत्यध्मे तु नगाश्च हानिरिति भूयोर्जौ तिरस्कारता ॥ १८ ॥  
 त्रीणि त्रीण्यथ पादयोश्च भवति स्यादक्षिणे वामके  
 तद्द्रव्यमादिशेदिति विभोभृत्यस्य योज्यं मदा ।

**Sloka-17-18 ½.** The Dasa Chakra is of the form of a human being, a male. Reckone from the natal star of the Dasa till that of the master. When the number is within the first 3, it is supposed to be on the head, and the result be monetary gain; when it is within the next 3, it is on the face and denotes loss or destruction; the succeeding 5 to the latter denote the chest and promise much accumulation of wealth; should it be within the next 6, it is on the feet and effect is poverty or insufficiency; when any of the next 2, it is on the back and predicts danger to life; the next 4 denote the abdomen (pelvis) and the result will be good. The next 2 are assigned to the anus and the result is fear. The last 2 belong respectively to the right and left hand and their respective effects will be wealth and death. The Dasee

Chakra is very much akin to the aforesaid one, but it belongs to the female sex. In this Chakra, the first 3 stars are on the head and signify gain, the next 3 are on the face and signify loss; the next 2 are on the two shoulders and denote the death of the master. The next 5 are on the back and denote growth. The next 7 are on the chest and signify loss. The next 1 is on the private parts and forebodes insult. The next 6 are on the two feet, 3 on each, and the result will be loss of wealth.

स्त्रीकारे महिपीगवां गुणकराष्ट्रै वाणनागेन्द्रवो  
लाभो हानिरथो स्वलाभसुखकृद्धाभो महाभीतिकृत् ॥१९॥  
मूद्धांस्यांत्रिषु हृत्स्तनेषु च भगे त्वर्यम्ण आनित्यभं  
गृहीयाच्च चतुष्पदान् वृपमुखान् संचिन्त्य चक्रादिदम् ।

**Stoka-18½-19½** When a cow or a she buffalo is to be purchased or accepted as a gift, the result will be as follows:- Count from Uttaraphalguni to the star ruling on the day of buying or receiving, should this number be within the first 3, it will promise gain; if within the next 2, it foretells loss, the next 8 indicate gain of money; the next 5, happiness; the next 8, again gain and the last 1, great fear. The corresponding parts of the body denoted by the said six groups are: (1) head (2) face (3) the two feet (4) chest (5) the breasts and (6) the private part. Bulls and other similar quadrupeds should be negotiated or accepted as gifts after duly consulting this Chakra.

अकंश्चान्निजमान्तमेव गणयेत् म्कन्धे शराः पृष्ठतो  
दिक्पुच्छे द्वितय चतुर्ष्वपि पदेष्वब्धिः शरास्तूदरे ॥२०॥  
वक्त्रे तु द्वितयं क्रमात्सुभगकृद्धाभोऽङ्गनानाशकृद्  
भङ्गो नाशकृदर्थलाभ इति चाश्वादेः समारोहणे ।

**Stoka-19 ½-20 ½** When going to ride a horse, count from the star occupied by the Sun till the natal star of the native (including Abhijit). Should the number be within the first 5, it is on the back; if within the next 10, it is on the hind portion, the next next 2 will be on the tail; the next 4, on the legs; the next

5, on the belly; and the last 2, on the face. Their effects in their order are (1) prosperity (2) gain (3) loss of wife (4) obstacles (5) destruction and (6) gain of money.

सूर्यक्षांनित्रभान्तकं करकराश्व्यश्यक्षिवेदावधयो  
 वेदाङ्गान्यथ कर्णमस्तकरदे पुच्छे करे पृष्ठके ॥ २१ ॥  
 हृददत्रांत्रिपु लाभलाभकमहालाभाश्च हानिः शुभं  
 सम्पद्रोगसमायकस्त्वपि गजारोहे तु संचिन्तयेत् ।

**Slokas-20½-21½** When mounting an elephant count from the Nakshatra occupied by the Sun to the natal star of the native. Should the number be within the first 2; the next 2; the next 2; the next 2; the next 4; the next 4; the next 4; and the last 6, the limbs in their order with the corresponding effects will be as under: ears-gain, head- gain, tusk-great pain, tail-destruction, trunk-prosperity, back-wealth, chest-disease, face-no change and feet-gain.

आरोहे शिविकां दिनेश्वरभतस्तत्कालभान्तं क्रमात्  
 तुर्याशादिषु पञ्च च लिखेदक्षाणि सप्तान्तरे ॥ २२ ॥  
 आरोग्यं त्वतिकष्टतां च कृशतां व्याधिं क्रमात्, इयम्  
 कल्याणं दिग्गतीह चक्रमुदितं चागुश्च पुष्टि सुखम् ।

**Slokas-21½-22½** Before mounting a palanquin, count from the Nakshatra occupied by the Sun to the one occupied by the Moon at the moment. Assign in the regular order 5 Nakshatras for each of the four quarters of the palanquin beginning from the East, the last 7 being reserved for the centre. The various effects will be (1) health (2) much difficulty (3) emaciation (4) disease (5) and prosperity. When a native mounts the palanquin in an auspicious moment, it promises long life, growth and happiness.

छत्रस्य ग्रहणे शिवोत्तरविधीज्यश्रीशुभं वा नवं  
 वारुण्यं च सदा शुभं त्वय पुनश्चक्रस्य याते त्रयम् ॥ २३ ॥

नाशं सप्त तु दण्डके धनहरं कण्ठे नृपानुग्रहं  
 पञ्चान्तर्वमवो महानृपवरं चाग्रेऽबिधभं कीर्तिंदम् ।  
 छत्राख्यं त्विदमुत्तमं शुभकरं चक्रं तु छत्राकृतिं  
 संलिख्येवमथो स्वभादिनकरक्षान्तं क्रमाद्वियसेत् ॥ २४ ॥

**Sloka-22½-24.** When holding a royal umbrella the following Nakshatras are always auspicious: (1) Ardra (2) Uttaraphalguni (3) Uttarashadha (4) Uttarabhadra (5) Rohini (6) Pushya (7) Sravana (8) Dhanistha and (9) Satabhisha. Count from the natal Nakshatra to the Nakshatra occupied by the Sun. Reserve the first 3 Nakshatras for the bottom or handle of the umbrella, and the next 7 for the stick or holder; the next 5 to the portion of the stick protruding above; the next 8 to the inside of the umbrella and the last 4 to its top. The several effects in their order will be (1) destruction (2) loss of wealth (3) royal favour (4) a great and noble king and (5) fame.

मूर्यक्षांद्वियुभान्तमेव गणयेऽत्त्वारि चत्वारि त-  
 न्मूलेष्वत्र लिखेच्चतुर्ज्वर्पि तथा गात्रेषु चैकैकभम् ।  
 मध्ये सप्त विनिर्दिशेदनिसुख मूलेषु गात्रेषु चेद्  
 भीतिं सत्सुतमाग्यदं निगदितं मञ्चाख्यचक्रन्तिवदम् । २५।

**Sloka-25.** Reckon from the Sun's Nakshatra to the one occupied by the Moon at the moment, 4 Nakshatras each for the four legs of the cot are to be reserved and a Nakshatra each for the four knobs of the four legs; and 7 for the centre of the cot. The corresponding effects will be extreme happiness for the centre, fear for the four corners, good offspring and prosperity for the knobs. The Mancha Chakra has been described in this manner.

जन्मध्यान्तमथार्कमाच्छरमुखे पञ्चव लाभः शरा-  
 दौ बाणा जयमादिशेच्छरधनुःसन्धाविषुः शौर्यकृत् ।  
 दण्डे मद्वितयं तु भङ्गमिति तच्चापाग्रयोः पञ्चकं  
 हानिः स्यादिति चामनन्ति सशरं चापाख्यचक्रं त्विदम् २६

**Sloka-26.** Count from the Nakshatra occupied by the Sun till the natal Nakshatra of the native. Reserve 5 Nakshatras for the arrow-blade and 5 for the arrow shaft; 5 for the junction points of the arrow and the bend of the bow; 2 stars for the bow-cane and 5 for each of the two ends of the bow. The respective results will be: (1) gain (2) victory (3) becoming valourous (4) discomfiture and (5) destruction. The wise have advised so. This is known as Sasara or Chapa Chakra.

दण्डे मध्यगते च चक्रशिखराधो स्थनं दनाग्रे युगे  
 सर्वत्राग्निपद्मगुणगुणाग्निः सिद्धिकीर्तिं मृतिः ।  
 कल्याणं धनलाभमङ्गसुखदं चक्रे रथाख्ये भवेत्  
 प्रालेयारिगतोऽतः स्वजननक्षान्तं सुधीर्विन्यसेत् ॥ २७ ॥

**Sloka-27.** Reckon from the Sun's Nakshatra till the Natal Nakshatra of the native. Should the number fall within (1) the first 3 (2) the next 6 (3) the next 3 (4) the next 6 (5) the next 3 (6) the next 3 and (7) the last 3, they are supposed to have link with the following portions of the car and their respective effects will be as noted against each of them :

(1) Danda or the central pole	Success.
(2) The Wheels	Fame.
(3) The top	Death.
(4) The bottom	Happiness.
(5) The front portion of the car	Gain of money.
(6) Yoke	Failure or obstacle.
(7) All round	Yielding happiness.

. चन्द्राक्षान्तमिनक्षतो हि गणयेन्नन्दतिक्षानि स्युरि-  
 त्येवं हानिमथो विभूतिमरुजं नाशं धनायं ततः ।  
 राजोपद्यनिर्धनत्वमृतिदं सौख्यं क्रमात्तकलं  
 धूणाचक्रमिदं तिलादिमथने स्यान्नारिकेलादिपु ॥ २८ ॥

**Sloka-28.** Reckon from the Sun's Nakshatra till the star ruling on the day, should the number chance to fall in any one

of the following 9 groups of three each, the result will be : (1) destruction (2) prosperity (3) freedom from disease (4) destruction (5) influx of wealth (6) trouble from Government (7) poverty, insufficiency (8) causing death and (9) happiness respectively. This is the speciality of the Ghurna Chakra or oil mill that extracts oil from sesamum, cocoanut and the like.

मूर्यक्षां द्विधुभान्तमेव गणयेद्वेदाश्विनेत्रेन्दवो  
 बाणेष्वश्विरसाः क्रमात्कलमथो श्रीहानिलाभोत्कटान् ।  
 नाशं मृत्युशुभे च देहकृशतां वित्ताधिकं चोच्यते  
 घृणांचक्रमिदं शुभर्क्षसहितं चेक्षुद्रवे योजयेत् ॥ २९ ॥

**Sloka-29.** Reckon from the Nakshatra occupied by the Sun to the Nakshatra occupied by the Moon. When the number falls within (1) the first 4 (2) the next 2 (3) the next 2 (4) the next 1 (5) the next 5 (6) the next 5 (7) the next 2 and (8) the next 6, the results in their order will be (a) prosperity (b) destruction (c) lots of gain (d) destruction (e) death (f) good (g) emaciation of the body and (h) much wealth. This Ghurna Chakra will guide the man as to when he should begin to extract the sugar-cane juice.

सूर्योधिष्ठितभाद् द्युमान्तगणनात् क्रित्यग्निवाणामयो  
 बाणाम्न्यश्विमितेष्वसञ्चुममसङ्कुटासतौ सत्वसत् ।  
 कल्याणं क्रमतो हलाह्यमिदं चक्रं सृतं शोभन्  
 बीजवापनके तथा नवकृपा ऋक्षे शुभे तूक्तवत् ॥ ३० ॥

**Sloka-30.** Reckon from the Nakshatra occupied by the Sun till the star of the day in the question. Should the number be within the first 3, it will be bad; if between 4 and 6, it will be good; if between 7 and 9, it will be bad; if within the next 5, i.e., between 10 and 14, it will be auspicious; if within 15 and 17, it will be bad; if between 18 and 22, it will be good, in the next 3, i.e., between 23 and 25, it will be bad. In the last, it will be auspicious. These are the rules to be observed in Hala Chakra while sowing the seeds or launching agricultural operations afresh.

अकंश्चात्तरणेरुपर्यरमितं संमे च नाल्यां त्रयं  
 पृष्ठैकं त्वथ पार्श्वयो रसमितं शुकाणके तु त्रयम् ।  
 षण्णौकान्तरगन्त्वदं हि गदितं नौयाननिर्माणयो—  
 रुद्धान्तस्थितमं द्विषट्कुमकरं त्विन्यत्वसत्सामिजित् ॥३१॥

**Sloka-31.** Count from the Nakshatra occupied by the Sun (including Abhijit), place the first 6 above the boat, 3 on the top of the prop or support, 3 on the bottom of the same, one on the back, 6 on both the sides at 3 each and 3 on Sukkanaka-helm of the ship-and 6 inside the boat. This is a Chakra to be applied when building a new boat or plying the same. The 6 stars over the boat and a like number inside are declared to be propitious, while the rest denote evil.

वहचृक्षादिनभान्तकं हि गणने बाणा मुखे पूज्यता  
 कण्ठे स्युर्नव लाभदाः प्रभुमृतेर्मध्ये गजा दण्डके ।  
 बाणा राज्यकराः क्रमात्कलमिदं स्यादीपिकाख्यं स्मृतं  
 चक्रं नूतनदीपभाजनविनिक्षेपे त्ववश्यं शुभम् ॥ ३२ ॥

**Sloka-32.** Reckon from Krittika till the star ruling on the day, reserve 5 for the face, 9 for the neck, 8 for the centre and 5 for the post. The respective effects of these 4 groups will be: (1) honour (2) gain (3) the death of the master and (4) kingship. This Deepika Chakra is to be applied when a lamp is to be newly used to gain prosperity.

चक्रांतविंधिभात् त्रिभं तु विलिखेतद्वच्च पूर्वादिषु  
 त्वेवं संगणितेऽतिशीघ्रजलदं तन्निर्जलं मध्यमम् ।  
 नीराभावजलादिकामृतजलक्षारोदनीरान्वितं  
 मध्यं स्याद्विधुभात्कलं भवति तत्कूपस्य वाप्याश्र वा ॥३३॥

**Sloka-33.** Reserve 3 Nakshatras from Rohini for the centre. The rest of the 24 Nakshatras in sets of 3 each should be assigned in their order to the 8 quarters or direction commencing from the East. When a well or a tank is dug while the Moon is in any one of these groups, it will show the possibility of obtaining water or absence of it

in that area in the following way: (1) water will be found very soon (2) there will be no water (3) medium (4) no water (5) plenty of water (6) very sweet water (7) saltish water (8) full of water and (9) medium supply.

स्तंभाग्रे रसमं मृतिं त्वथ नखा भध्ये यशः संपदं  
 तन्मूले भयुगं धनक्षयमपीनक्षांद्विधोर्मान्तकम् ।  
 गेहारंभतटाकवापि खनने चारामसंस्थापने  
 स्तंभस्थापनमत्र कीर्तिसुखदं वंशामिवृद्धिं दिशेत् ॥ ३४ ॥

**Sloka-34.** While constructing a house or digging a well or reservoir or opening a pleasure garden, the erection of a pillar or column should be done at a time when the effect is declared as good or auspicious out of the following results: count from the Nakshatra occupied by the Sun till the one Moon is posited in, should the star at the time falls within the first 6, it signifies death; if within the next 20, the result will be fame and prosperity; if it falls in the last 2, loss of wealth. Then only the work will bring fame, happiness and prosperity to the family

द्वारोध्वं भचतुष्टय दिशति तद्राज्यं तदन्तस्त्रयं  
राज्यं कोणचतुष्टये वसुमितं चोद्वासकं शाखयोः ।  
अष्टावष्टविभूतयो जलघयो मृत्युं त्वथो चक्रतो  
द्वा॒ ा॒ ा॒ रविभाहिनी॒ उगदितं स्यादेवलीम्यापने ॥ ३५ ॥

**Sloka-35.** Count from the Nakshatra occupied by the Sun till the star of the day. Mark 4 stars for the upper portion of the door frame, 3 for the centre, 8 for the 4 corners at 2 each, 8 for the top hinges at 4 for each and the last 4 for the bottom of the frame. The respective result will be : (1) kingship (2) kingship again (3) banishment (4) 8 kinds of wealth and (5) death. This Dwara Chakra is profitable to find out the auspicious Nakshatra for raising the door frame.

सैका वाग्युता तिथिः कृतहृता शेषेऽग्निशून्ये सुखं  
भूनेत्रेऽर्थविनाशनं रविभूतश्चाचन्द्रभं त्रितिभम् ।

सूर्यज्ञास्फुजिदाकिंचन्द्रकुजगुर्वग्नत्यगैः सच्छुमे  
पापेऽसन्नवचुल्लिकाग्रहमखादिष्वग्निसंस्थापने ॥ ३६ ॥

**Sloka-36.** Note the Tithi ruling at the time; add to it the number denoting the week day and one more. Divide the sum so obtained by 4. When the remainder is 3 or 0, it promises happiness. Should it be 1 or 2, it indicates loss of money. Reckon from the Sun's Nakshatra till that of the Moon. Divide the number into 9 groups of 3 each and assign them to the several planets in the following order : Sun, Mercury, Venus, Saturn, Moon, Mars, Jupiter, Rahu and Ketu.. Should the Nakshatra belong to a benefic planet, it will denote prosperity; if to a malefic planet, it forebodes evil. This Chakra is to be used whenever a new oven or furnace is to be used or a new fire is suggested for the purpose of adoration of planets or idolation.

पेत्रायामविश्वालयोर्विनिहतिर्भक्ता खगैः शेषके  
त्वेकादौ तु खगऋमाद्रविमुखाः स्युः खेचरास्तफलम् ।  
सौम्यासौम्यवशाच्छुभाशुभमिति स्थादंगुलादेन वै  
यत्र स्थादद्विषयादिकं ध्वज इहष्टौ स्युर्यवा अंगुले ॥ ३७ ॥

**Sloka-37.** Multiply the length of a box by its breadth in terms of inches and yavas. Divide this product by 9. The remainders thereof , viz., 1, 2, 3, etc. will respectively correspond to the 9 planets from the Sun onwards. The good or bad effects will be correspondingly identical with the planet denoted by the remainder. Where it is more than 2 yavas it is a mark. An inch = 8 yavas.

चक्रं सावयवं नराङ्गतिमितं संलिख्य तद्ग्रामभात्  
स्वर्क्षान्तं शिरसीपवो धनचयं तन्नाशमास्ये त्रयम् ।  
हृद्यक्षा धनदा रसा यदि पदोर्निस्वं विधुः पृष्ठगः  
प्राणापायमथो श्रिंय जलधयो वस्तौ तु गुह्ये द्वयम् ॥ ३८ ॥  
पीडां च भियं दिशेदथ करे स्यादक्षिणे वामके  
त्वेकैकं बहुलाभकृद्वति तदारित्र्यमेवं ऋमात् ।

कस्मिंश्चिन्नगरेऽथवा लनपदे वम्तुं यदीच्छेन्नरः  
संवीक्ष्यैवमथो विशेषदि सुतार्थीयुःश्रियश्चाप्नुयात् ॥३९॥

**Sloka-38-39.** When a man is eager to settle down in a new town or country he should find out the most opportune time for the purpose. This he can learn in the following manner so that he may be blessed with children, wealth and prosperity. The Chakra for the purpose is in the shape of a man. Count from the star of the town or country till the natal Nakshatra of the native. Should the number be within the first 5, it will be on the head, and the effect will be accumulation of wealth. When it is within the next 3, it will be on the face denoting destruction ; if within the next 5, it will be on the chest ensuring wealth; if within the next 6, it will be on the 2 feet at 3 per each foot foreboding loss of wealth; if it is the next star, it will be on the back denoting danger to life if within the next 4, it will be on the pelvis and signify prosperity. The next 2 stars will be on the anus and forebode trouble and fear. The last 2 will relate to the two hands - right and left - at one each promising much gain and poverty respectively.

जन्मर्क्षाद्गुरुभान्तकं हि गणयेच्चक्रे तु वट्वाकृतौ  
मूर्धीषुः सुखिनं मुखे त्रयमपि स्वाचारहीनं बदुम् ।  
हृदेकं पिशुनं करोति पद्योरष्टौ रुग्नात् क्रमा—  
दण्डे भद्रितयं सुवर्चयमधाष्टौ चाजिने पण्डितम् ॥४०॥

**Sloka-40.** Count the natal asterism of the boy whose sacred thread (Yaguopaveet) ceremony is to be held, till the Nakshatra occupied by Jupiter. Reserve the first 5 for the head, the next 3 for the face, the next star for the chest, the 8 for the 2 feet, 2 stars for the boy's Palasa (staff) and the next 8 for the deer skin worn. The respective results will be : (1) happiness (2) swerving from one's religious duties (3) a slanderer (4) afflicted with disease (5) lustrous and (6) learned.

नेहादिव्यनि भूमतं नणिधनास्त्वाद् किमन्तीति तत्  
सद्यः प्रत्ययकारकं निगदितं चक्रं तु निध्याहृयत् ।

तिर्थङ्करं तथोध्वंगा वसुभिता रेखा लिखेत्साभिजित्  
 त्वष्टारिंशतिकोष्ठके पु लिखितेष्वक्षेषु तत्पृच्छया ॥ ४१ ॥  
 अन्त्याद्ये यमवहिमे पितृभगौ तां चोत्तराफलगुनी  
 सप्तस्त्रेव भसमकं प्रविलिखेत्तत्रादिपद्वत्यां ततः ।  
 आहिर्वृन्यमजैकवाच्छुतभियिग्रहोरगेज्याः करो—  
 धोपद्वत्यामभिजिद्वर्त्तिसुमृगाद्रादित्यनित्रास्तवघः ॥४२॥  
 चातुर्थ्यामपि दिश्वतो यदनुजज्येष्टाख्यमैत्राख्य मे—  
 न्द्राग्नीखातय एव चक्रवर्णतः संचिन्त्य वस्त्वादिशेत् ।  
 याम्याग्न्यश्चिदिवादिती गुरुमध्याद्लेपाभिजित्रेवती  
 श्रोगाविश्वजलाजपादितिमनूदुष्वेव चन्द्रो विभुः ॥ ४३ ॥  
 शेषेष्वेव मनूदुष्पूष्णश्चिरणो नाथोऽथ तात्कलिकौ  
 स्मैन्दू निधिकारकौ तु भवतस्तौ वक्ष्यमाणक्रमात् ।

**Sloka-41-43½.** In order to guess whether there is a hidden treasure, underground, of jewels, money, bones, etc. in a house or at a site, and to be sure about the truth or otherwise of its existence by verification, the Nidhi Chakra is most appropriate. Draw five horizontal lines crossed by 8 vertical lines, thus making 28 squares. Post in them all the 28 Nakshatras inclusive of Abhijit thus : Let the 7 squares in the top horizontal lines be occupied by the Nakshatras Revati, Aswini, Bharni, Krittika, Magha, P.phalguni and Uttaraphalguni respectively. In the next horizontal line, the order of the Nakshatra will be : Uttarabhadra, Purvabhadra, Satabhisha, Rohini, Aslesha, Pushya and Hasta. The 3rd horizontal line will comprise of the Nakshatras: Abhijit, Sravana, Dhanishta, Mrigasira, Ardra, Punarvasu and Chitra. The last line will consist of the Nakshatras Uttarashadha, Purvashadha, Moola, Jyeshta, Anuradha, Visaka and Swati. The Moon is the lord of the 14 stars : Bharani, Krittika, Aswini, Ardra, Punarvasu, Pushya, Magha, Aslesha, Abhijit, Revati, Sravana, Uttarashadha, Purvashadha and Purvabhadra. The Sun is the lord of the remaining 14 Naksha-

tras. The Sun and the Moon at the time of query will guide about the kind of the treasure concealed (SL-46,47 infra). Table showing the Nakshatra positions.

Revati	Aswini	Bharni	Krittika	Magha	P. Phalguni	U. Phalguni
U. Bhadra	P. Bhadra	Sata- bhisha	Rohini	Aslesha	Pushya	Hasta
Abhijit	Sravana	Dhani- shta	Mriga- sira	Ardra	P.Vasu	Chitra
U. Ashadha	P. Ashadha	Moola	Jyestha	Anu- radha	Visakha	Swati

आद्यन्तं रविभस्य हारक इति सात्तत्रवेशादित—  
शेषान्तं घटिकावियद्रसगुणा हारामूलब्धं तु मम् ॥४४ ॥  
तच्छेषाद्गुटिका नगाश्चनिहता पृथ्यामूलब्धं हि भं  
तद्यात त्वथ वर्तमानभगतं तात्कालिकोऽकर्त्त भवेत् ।  
तात्कालेन्दुरिहैवमिष्टघटिकाः सप्तश्चनिमाः खण्ड-  
भक्ता लब्धमिहोडवश्च घटिकाः शेषो विनाद्यः क्रमात् ॥४५

**Sloka-43 ½-45.** The time taken in Ghatikas by the Sun to traverse a complete Nakshatra from its beginning to the end is called the 'divisor'. Note the interval in Ghatikas taken by the Sun from the time of his entry into that Nakshatra till the desired moment and multiply the same by 60 and use the divisor referred to above. The remainder should be multiplied by 27 and the product be divided by 60. It will give the number of stars counted from Aswini that have been traversed by the Sun at the time. Similarly find out the interval taken by the Moon in the Nakshatra she is posited in to travel the Ishta Ghati or required time. Multiply this by 27 and divide the product by 60. The quotient will reveal the number of Nakshatras counted from Aswini passed by the Moon. The remainder in Ghatikas and Vighatikas will denote her position at the time.

तत्कालेन्दुरिनादिवृष्ट इह तद्वैमं च तारं तथा  
 ताम्रं पित्तलकं सुवर्णमथ तत्कारस्यं च लोहं त्रपुः ।  
 सीसं यद्यपि खेचरैः सुमहुभिर्द्वया बहून्येव चे—  
 देकेनापि न वीक्षितः कमपि नास्त्येवेति वाच्यं निधौ ॥४६॥

**Sloka-46.** Compute the position of the Moon at the time as recommended in the last Sloka. Should she be aspected by planets from the Sun onwards, the treasure concealed will consist of (1) golden articles (2) silver (3) copper (4) brass (5) gold (6) bell metal (7) iron (8) tin and (9) lead. When she is aspected by many planets full of strength, the treasure will be of many sorts of metals. If she does not get the aspect of any of the planets, there will not be any hidden treasure at all.

चन्द्रे मर्वखगोक्षिते तु सुमहाभाण्डं लभेच्छ्रीकरं  
 सूर्यक्षं यदि हेमजं रजतजं म्यूलेन्दुराशौ स्थिते ।  
 भौमक्षं यदि ताम्रजं बुधगृहे रत्नाद्यकं जीवभे  
 शैलं शुक्रगृहे तु मृण्मयमेन तल्लोहजं मन्दभे ॥ ४७ ॥

**Sloka-47.** Should all the planets aspect this Moon at the time, the native will get the valuable treasure contained in a very big vessel. Should this Moon be in (Leo) Simha, the treasure will be concealed in a golden vessel; if in the Bhava belonging to the Sthula Moon (VII-13 supra) it will be in a silver vessel; if in the Bhava of Mars, it will be in a copper vessel; if in that of Mercury, it will be in a vessel made out of a precious stone; if in Jupiter's house, it will be in a stone-vessel; if in the house of Venus, it will be in an earthen pot; if it is in Saturn's, it will be in a vessel made of iron.

मे तत्कालविधोः स्थितौ शशिरवी चेदस्ति चार्य रवे—  
 श्वेच्छलयं परिवर्तनेन तु तयोर्नाप्यत्र किं विद्यते ।  
 चन्द्रे कूरखगान्विते तदि निधौ स्वं नो लभेताःयथा  
 चेदस्त्यत्र शशाङ्कभुक्तलवतः खातं करादं भवेत् ॥ ४८ ॥

**Sloka-48.** Should the Sun and the Moon be together in a star ruled by the Moon at the time (SL-45 supra) it will indi-

cate the presence of treasure. When two planets are in a Nakshatra ruled by the Sun, the treasure will consist of bones. If the Sun and the Moon be in each other's place, nothing will be found. Should this Moon associate with malefics, the native will not get the treasure, if it is associated with benefics, he will get it. The depth of the hidden treasure should be guessed in units of a hand's length, by the number of degrees passed by the Moon in the Nakshatra.

रेखास्तूर्ध्वमुखाश्वतस्त्र उदित स्तद्वच्च तिर्यङ्गमुखा—  
 श्रक्रं स्यान्वकोष्टकं परिणयेऽर्कक्षर्द्विधोभान्तकम् ।  
 मध्ये प्रागनलादिदिक्षु विलिखेत् त्रीणि क्रमात् त्रीणि वै  
 तन्मध्यस्थितकोष्टगतिभिर्दं हस्त्याशु तौ दम्पती ॥४९॥  
 प्रागाद्यष्टसु तत्क्रमादतिशुभं तद्वशहानिं ततो  
 वैधव्यं कुलवर्धनं बहुरुणव्याधी स्त्रियं जारिणीम् ।  
 घान्यार्थेऽस्त्रिलसंपदश्च कुरुते वैवाहिकं चान्द्रभं  
 चैव चक्रकदम्बमद्रिपतिना श्रीनन्दिने भाषितम् ॥५०॥

**Sloka-49-50.** Draw four vertical lines crossed by four horizontal lines so as to make 9 squares. Counting from the Nakshatra occupied by the Sun at the moment, assign 3 Nakshatras for the centre, the 8 other groups of 3 stars each being reserved for

### East

3 All kinds of prosperity	3 prosperity	3 Destruction of the entire family
3 Wealth and corn	3 Loss of the couple	3 Widow- hood
3 Girl going astray	3 Debt and Disease	3 Continuance of the family

the 8 directions beginning from the East. The position of the Moon on the day of the marriage will be denoted in any one of them. The several results of these beginning from the central square are (1) loss of the couple (2) prosperity (3) destruction of the entire family (4) widowhood (5) countinuance of the family (6) large debt and disease (7) the girl concerned going astray (8) wealth and corn and (9) all sorts of prosperity. This is how all the groups of Chakra have been described by Lord Shiva to Sri Nandin.

This brings to the end of the first Kanda of Uttarkalamrita composed by Kali Das.

## ॥ उत्तरकालामृतम् ॥

॥ द्वितीयकाण्डः ॥

## KANDA-II

लक्षणां स्त्रियमुद्गहेदवितथस्वत्रहचर्यो मनः—

कान्तामन्यपरिग्रहत्वसवयःसापिण्ड्यरुग्वर्जिताम् ।

ग्रोत्रादिप्रवरेषु साम्यरहितां कुष्ठाद्यमयांदिनैः

गौरीत्वनधिकां मनोनयनयोरानन्दिनीं सुन्दरीम् ॥ १ ॥

**Sloka-1.** A person, who has observed Brahma-Charya flawlessly and has studied the sacred texts with devotion as recommended for his vocation, should marry a charming girl, possessing good physical features, appeals to his heart, unmarried, much younger in age, devoid of Sapindta (done nothing so bad within the group of relations so as to deserve funeral libation), free from diseases, should not belong to the same Gotra and Pravara, free from contagious diseases like leprosy, should be below 10 years of age and is attractive both to the eyes and the heart.

लेपादाश्च चतुर्थतो ह्युपरि स्त्रियाम्तु पिण्डादिनः

आत्मा सप्तम इत्युदारितमिदं सापिण्ड्यमेकं कुले ।  
सन्तानो यदि भिन्नते यत इतः कन्यावरोदेशत  
स्तत्पित्रोरधिगण्यमन्यकुलज् त्वासप्तमात्पञ्चमात् ॥ २ ॥

**Sloka-2.** Three generations of the father, grand-father and great-grand-father, are entitled to the funeral offering of Pinda and three others preceding to them have the privilege to the Pindalepa (application of ghee, etc., to the Pinda). The native in succession happens to be the 7th. This is called single Sapindya in a family. Mark the generation at which the family becomes different with respect to the bride and the bride-groom. This difference of the family must be counted as far back as the 7th and the 5th removed from the father and the mother respectively of the two-bride and the bridegroom.

**Note:** Blood-relations to any of the six generations become mutually Sapindas.

पुंसोऽवा यदि सन्ततेश्च चुवतेर्वध्या वस्याथवा  
मापिण्ड्य विगण्य यज्ञनक्तस्त्वासप्तमात्पञ्चमात् त्यजेत् ।  
प्रस्वाश्रेदथ पञ्चमोपरि दिद्ध्यादेकतो निर्वृत्तं  
स्यादन्यत्र निवृत्तिरेवमुभयोऽस्तद्बन्धुतायां विधिः ॥ ३ ॥

**Sloka-3.** With respect to the children of a man or woman, or that of the bride and bridegroom, the Sapinda relationship should be taken into account as far back as the 7th removed from the father of the native and the 5th removed from the mother, and within that group, if there is any marital alliance, it should be rejected. Beyond that there should be no objection to it. When Sapindya breaks at any stage for one party, it does so for the other party too. Observe this rule while making any marital alliance between two parties.

**Note:** Kullukabhatta has observed that the mother's father though connected with Pinda is not Sapinda since his Gotra is different.

चातुर्थीमपवादमाह भगिनीमात्रात्मजाख्यास्त्यजेत्  
 षष्ठीपञ्चमपञ्चमी परिणयं कुर्यान्न चेत्सा स्वसा ।  
 तार्तीया विधिरुक्लद्रविलयोः कार्यो न सार्वत्रिकः  
 वध्वा वा वरषष्ठमष्टमिति स्यान्निर्वृतिस्तद्द्वयोः ॥ ४ ॥

**Sloka-4.** Some people believe that the fourth from the mother-forbidding three generations only-should be acceptable for marriage, i.e., from the fourth onwards; there should be no objection, but those girls should be avoided who stand in the relationship of sisters, mothers and daughters. There are others who maintain that marital alliance may be entered into between the six generation in one line and the fifth in the other; and between the 5th generations, provided the girl does not come under the relationship of a sister to the boy. In Orissa and Tamil states, marriage between parties of the 3rd generation is allowed, but this does not hold good for all places. Should the bride happen to belong to the sixth or eighth generation in the line of the bride-groom the prohibition disappears absolutely.

कूरुस्थाद्विषयत्वमुक्तविधिना सापिण्ड्यकालान(नि)ति—  
 (ग्राक्रामः कुल्यनुरोधभञ्जनमतदेशानुकूल्यं क्रमात् ।  
 सम्बन्धप्रतिबन्धुवर्गमुत सापिण्ड्य तु पाद्कौशिकः  
 पिण्डो देह इहास्य साम्यमगुरु स्याद्वर्ववित्तांशुकः ॥ ५ ॥

**Sloka-5.** Always start counting from the common fore-fathers of the parties and the Sapindya-rule should not be ignored. Similarly, avoid the violation of the standards of the particular families and countries. Also investigate thoroughly the relationship with the other family. The word Sapinda means one who has equal relationship with the Pinda or body of the common fore-father. The body is composed of six sheaths, bones, muscles and marrow obtained from the father and skin, flesh and blood from the mother. If in any particular case this common relationship is not very much binding upon the two parties or the question of inheritance of property does not arise, the marriage may be allowed.

एकस्येत्यपगादमाह पुरतन्त्रृदा गता चेत्परं  
 तस्मा एव सहोदरीसुपयमेत्युवाद्यपेक्षाऽथवा ।  
 सोदयैः च सहोदरीयुग्युजौ स्यातामुतैवं यमौ  
 स्यातां वा युगपद्विधरथ विरोधाभावतो वा क्रमान् ॥ ६ ॥

**Sloka-6.** When a woman separates from her husband and decides to live with somebody else, the husband may marry her own sister, if he desires progeny. This may be agreed as an exception to the rule that the daughters should not be married to the same family or sons of the same parents. But in the case of twin sisters, if they marry twin brothers it will be in the regular order.

सन्तानं यदि विन्दते स्वजनकात्सापत्यमाता तदा  
 तापिण्ड्यं भवति त्रिष्ठूरूपमथो नो संततिश्चेत्तदा ।  
 नस्यात्सातसहोदरस्य तनया नैव प्रसूसंज्ञिका  
 तत्स्वस्त्रात्मभवानसून्व(न)वरजा तां तां न सोऽयुद्धेत् ॥ ७ ॥

**Sloka-7.** When a man is blessed with children through his second wife, then the son of the first wife has Sapindya relationship with her for three generations to come. Suppose, that woman is issueless, the daughter of their paternal uncle will not at all stand in the relationship of a mother to the son referred to above, i.e., he can marry her, though apparently she is a mother to him, being, the cousin of his step-mother. The step-mother's sister's daughters too will not be a sister to him. Therefore, he may have marital alliance with her.

यो मातुश्च पितुश्च पञ्चमतया स्यात्सतमन्वात्स्वसा  
 तां कन्यामुपयच्छुते त इह जन्मन्येव शूद्राः भूताः ।  
 किञ्चामी पतिना न चेत्स्वमितरे हीना जनन्यादितो  
 हीनां तां परिणीय नैव पतति स्वानर्थताभावतः ॥ ८ ॥

**Sloka-8.** When they marry girls who happen to be their sisters owing to their father and mother belonging to the 7th and 5th generations respectively, they are reduced to the posi-

tion of Sudras in this very life. Even if they are not fallen, they reduce their parents and other relations to a lower status. Since one does not fall down even by marrying a forbidden girl on account of their having no contamination.

सापिण्ड्यास्य निवृत्यनन्तरमयं पुत्रस्वितीस्वसा  
 सोद्वाह्या यदे पुत्रिकाद्व(व)चनतो देशेऽनिषिद्धां विदुः ।  
 सङ्कोच्यापि सपिण्डतामकथयस्तन्नर्मदादक्षिणे  
 तीरे पञ्च पितुश्च मातुरुत चेद्गोत्रत्रयाभ्यन्तरे ॥ ९ ॥

**Sloka-9.** After the departure of the Sapindya relationship, a man can marry a girl who may happen to be a relation of a mother's sister, or with a girl who may be the daughter in the same manner. There is no hesitation on these grounds in the states south of the Narmada. Even when the Sapindya is concealed, marriage is allowed in those states between families belonging to generations within five and three with respect to father and mother respectively.

घर्मोच्छित्तिरिवं द्विजस्य दशामादङ्गस्य चासप्रमात्  
 पिण्डस्यापि तुर्तीयतो यदि भवेत्सत्रहृष्टवाथवा ।  
 गोत्रभ्येव हिता हि मातुलसुता चार्णक्रयस्त्रीसमा—  
 पक्षिः पर्युपितं च मातुलसुतोद्वाहं पित्रुष्वस्त्रियाम् ॥ १० ॥

**Sloka-10.** It is against all sacred mandates or Dharma to have marital alliance among the twice-born within five generations from the father as well as from the mother, or within five generations with respect to mother; and seven, to father. Should it be within three generations, the native will be guilty of committing the murder of a Brahmin. Maternal uncle's daughter should be accepted as one of own Gotra (family) with respect to debt, buying, woman's assembly or feeding. Marital alliance with her or with the daughters of one's own father's sister is forbidden.

ऊद्वा मातुलकन्यकां स्वजननीगोत्रां समानार्षजां  
 स्वस्त्रीयां प्रसवः पित्रुष्वसृसुतां त्यक्त्वैव चान्द्रायणम् ।

कुर्यादक्षिणदेशजैः स्वजननीसोर्दर्यज्ञो दूष्यते  
मत्स्यादाः कृति जारगा युवतयः ब्राह्मणाः वच च ॥११॥

**Sloka-11.** Should a native marry his own maternal uncle's daughter or one belonging to the Gotra or Pravara of the mother, or his own niece or the daughter of his father's sister and sow of his seed, he should better give her up and perform the expiatory rite called Chandrayana. In the South marriage with daughters of maternal uncles is popular. This is taking place mostly amongst the young ladies who eat fish and are addicted to many paramours and those who drink.

**Note:** Vyasa has advised the husbands to give up those women:

- (1) Who have illicit relations with a disciple;
- (2) With the preceptor;
- (3) Who hate their husbands; and
- (4) Who is guilty of committing incest-with a low bred bastard.

स्पृश्यत्वा युवती क्व मातुलसुतोद्वाहो वृषल्याः पतिः  
न श्रद्धे विहितौ तथा शतपथी(दी) श्रोतो विधिर्वश्यते ।  
वृसामित्यृतवह्निलोष्णसविष्वप्रत्ययो वा परं  
दृष्टान्तो न विधिर्व वा जनमतं रद्वक्षिणेऽदक्षिणम् ॥ १२ ॥

**Sloka-12.** A young woman who has become pure by bath at the end of her monthly course may be fed, at a Sraddha, but one who has married his maternal uncle's daughter or a Brahmin who has married a Sudra woman ought not to be worshipped and fed. So too, there is a Vedic prohibition against feeding a woman who happened to be a vagabond. Those who are worshipped must say that they are satisfied (Tripta Huai). We can not say that we have no faith in Truth, Fire and the Sun. This is an example and not an authority or public opinion. But in south India there is no such rule or tradition.

सापिष्ठ्यं भवति विषूरुपमिह सावर्ण्यमात्रोऽव्वा  
ये केचित्कुलभिन्नमारुजनिता सर्वेऽपि ते भ्रातरः ।

सत्रो मातर एव तात्वनिता तद्ब्रातरो मातुला  
दत्तस्य स्वकुलेषु सप्त पुरुषा गोप्तुस्तु मङ्गोदतः ॥ १३ ॥

**Sloka-13.** The Sapindya relationship percolates for 3 generations only (in this part of the country) in the case of a girl who is born of a woman belonging to the same caste as her husband. But all those who are born of the same father but of mothers of different castes, become brothers mutually, and all the wives of the father are mothers to all the children. Similarly, the brothers of those women are maternal uncles. For a man given in adoption within the family circle itself, there is Sapindya, for seven generations, but this period is reduced with respect to Kshatriyas.

नोद्भासा खपितुव्यपत्तिसहजा सापत्न्यमातृष्वसा  
तत्पुत्रौ च सहोदरस्य गृहिणी सोदयंपि खात्मस्तः ।  
खोपाध्यायतनूभवा सुतसुता नोद्भाहयोग्या भवेत्  
पैत्र्यस्यैव विचिन्तयेत्प्रवरभिन्नत्वं न मातुर्भवेत् ॥ १४ ॥

**Sloka-14.** No man should marry (1) the sister of his aunt (father's brother's wife) (2) the sister of his mother's co-wife, the daughter of (1) and (2), (3)the sister of his brother's wife (4) one who stands in the relationship of a mother (5) his teacher's daughter (6) his son's daughter (ie. the daughter of one who stands in the relationship of a son). The difference of Pravara (Vedic preceptorship handed down from ancient times) should be taken into account only with respect to the father and not of the mother.

आदौ मित्रमुखावलोकनमुदो न प्रशयेदात्मजा-  
गेहे कोकु(ल)द अः दिविष्णुरिति नो जामातरं कोपयेत् ।  
नार्च्यं लिंगयुगं सुदर्शनयुगं नो भास्करद्वन्द्वकं  
सालिग्रामयुगं च नैव शुभदं शक्तित्रयं शाङ्करेः ॥ १५ ॥

**Sloka-15.** After the marriage of his daughter no father should dine in her house believing in the opportunity to meet friends and relatives. Similarly, he should not displease his

son-in law, taking him to be the lord Narayana himself. No man should worship under one roof two emblems of Lord Siva, two Chakras of Lord Vishnu, two Sun-Gods, two Saligramas and three Sakti weapons of Lord Subrahmanya, as they are neither beneficial nor conducive to prosperity.

सालिग्रामयुजि द्वयं न विहितं चैकं विना युज्यते  
 प्रार्च्य भिन्नमपि स्वचक्रसहितं लिंगं इनः शोधयेत् ।  
 लिंगोऽन्ध्राय समोऽप्यमस्तकवृत्तस्त्रैगुण्यवद्वृत्तता  
 तद्वर्तीठमपि प्रणालमपि तत्त्वपञ्चसूत्रीक्रमः ॥ १६ ॥

**Sloka-16.** Whenever there are two Saligrama emblems of the Lord only one should be worshipped and not both. Even if it is damaged, it should be worshipped so long as its Ring is not spoiled; the emblem of Lord Shiva in similar circumstances should be re-established and its sanctity should be restored before worship. The latter emblem must have uniform height. Its top should remain open. The circumference of the stand should be thrice the height of the Emblem. While the dimensions of the water-course should be five times the height.

यः कुर्यात्पितृपार्वणं मुदिवसे कार्यं स मातामहं  
 नो चेद्यः पितृहा विहाय विहितप्रत्याब्दिकाद्यादिकम् ।  
 पत्नीभेः सह तत्पृथक्त्वमृदितं वृद्धौ गयायाष्टकं  
 धर्मो दैवविधिष्वथोऽर्हति गृहे पत्न्यन्यथा दास्यति ॥ १७ ॥

**Sloka-17.** He, who performs his father's Sraddha on an auspicious day, should also do it for his maternal grandfather also. Otherwise, i.e., by leaving him, he would be committing the sin of patricide. The annual ceremony that is ordained, should be observed for the wives of the respective fore-fathers also separately. In the three kinds of Sraddhas, viz., Vridhi, Gaya and Ashtaka, it is the religious duty of the man concerned to do the ceremony as well as the other religious functions relating to Gods. When the rite is performed at home, the native's wife should hand over the Pinda to him.

**Note:** Sraddha is the devout offering of food or food

material for the sake of Manes. It is mainly of two kinds : (1) Parvana and (2) Ekoddishta. The funeral ceremony of the father, grandfather and the great-grand-father is called Parvana while the one done for the one above is called Ekoddishta. This again is of three types : (1) Nitya or daily (2) Naimittika or casual and (3) Kamya or optional. This is further divided in to 5 varieties as (a) Aharahah (daily) (b) Parvana (c) Vriddhi-Sraddha (d) Ekoddishta and (e) Sapindeekarana. The Vriddhi-Sraddha is performed where there is the birth of a son at home. The best time of a Sraddha is given by Yagya-Valakya.

**जन्मज्येष्ठमधोदरे निपतनं रेतोनिषेकक्रमा—**

द्युद्वक्लं प्रथमं तु पश्यति पितां स ज्येष्ठ इत्युच्यते ।  
त्रिज्येष्ठयं परिवर्जनीयमथ तज्ज्येष्ठुं द्वयं मंगलं  
रुमेष्यार्तवशोधनं त्वितरयोः स्पृश्यावगाहैः कृते ॥१८॥

**Sloka-18.** Seniority of the twins is determined by the order of the falling of the seed into the womb, but it is determined otherwise. The child whose face the father beholds first is called the elder.

Avoid Tri-Jyeshta, that is the marriage of the Jyeshta, eldest son or daughter should not be performed in the month of Jyeshta, if they are born in the Nakshatra Jyeshta. This remark holds good for Upanayanam also. Similarly two Jyeshtas also, i.e., marriage or any auspicious rite for the Jyeshta, eldest son in the month of Jyeshta are to be shunned.

When an auspicious ceremony is performed in the family, allow two months to elapse before another is observed for a brother or sister. As regards others, the function may be observed after purification by a bath where there is pollution.

**स्वौदयो (म) दुहितुस्सुतस्सववनिताक्षेत्रोऽप्तः क्षेत्रजः**  
कानीनश्च पुनर्भुवोऽपि तनयो दत्तः क्रयात्कृत्रिमः ।  
दत्तात्मापि सहोऽगृदत्नयौ तत्रापविद्धः क्रमात्  
पुत्रा द्वादश तत्र दत्तजनितावन्ये निषिद्धाः कलौ ॥ १९ ॥

**Sloka-19.** Sons are of 12 kinds, viz., (1) one's own (womb) son (2) daughter's son (3) one born of one's wife by another (4) one born of an unmarried girl (5) one born of a woman that is remarried (6) adopted son (7) bought from the parents (8) one who is made a son on account of his good qualities (9) an orphan or an abandoned child who gives himself away to another as a son (10) the son of a woman who is pregnant at the time of marriage (11) one born secretly of a man's wife by another who can not be determined exactly and (12) one who is abandoned by the parent or parents and brought up by another. Of these 12 kinds of sons only two varieties i.e., (1) and (6) are approved and the remaining are to be shunned in Kaliage.

**Note:** Manu has spoken of 12 kinds of sons in IX - 158-160, viz., Aurasa, Kshetraja, Datta, Kritrima, Gudhotpanna, Apaviddha, Kaneena, Sahodha, Kreeta, Paunarbhava, Swayamdatta and Saudra. The definition of kshetraja, son is:-

यस्तल्पजः प्रमीतस्य क्लीवस्य व्याधितस्य वा । स्वधर्मेण नियुक्तः  
स पुत्रः क्षेत्रजः स्मृतः ॥

पुत्रार्थं समुपेष्य कुण्डलयुगं वस्त्रद्वयाद्यं ददद्—  
यो यज्ञेन वितीर्यपुत्रमथ देवस्येति गृह्णन्मुदा ।  
हुत्वा व्याहृतिविः स्वगृह्यविधिना प्रातर्भगादैरथो  
संभोज्य द्विजसन्तर्ति चरुहृति यस्त्वाहृदेत्वावदेत् ॥ २० ॥

**Sloka-20.** The man who wants to have a son by adoption should first offer a pair of ear-rings, clothes and such other gifts to the boy; and accept with joy as a blessing from God, when he is given away by his parents through a sacrifice. He should pour cooked-rice on the sacrificial fire and chant the mystic syllables and the Vedic Hymns beginning with Pratrabhaga as well as the one commanding with Yastvahride after the precepts of his Grihya Sutras and thereafter entertain with sumptuous food a couple of Brahmins.

आत्रादेस्तनयस्त्रिवर्गमधुरो ग्राहो न वैषम्यदो  
न ज्येष्ठो विघवा न दातुमुचिता नादातुमप्यक्रमात् ।

हीनोऽपि प्रवरे स्वर्भूतिनलबद्धोमश्च बोध्यादित-  
स्त्वा चूडादुपनायितेऽतिविहितो दासो न शूद्रस्य वा ॥२१॥

**Sloka-21.** A boy who deserves to be adopted should be the son of a brother or the like. He must be soft spoken and sincere in words and deeds and not one who may come out to be troublesome, nor should he be older or senior in rank. A widow is not permitted to give or take one in adoption. Though the boy may be inferior in the matter of Pravara (The Vedic lineage), the sacrifice must be observed according to such customs of the man who adopts him and with Mantras commencing with Bodhi. This adoption of a boy is permitted before the tonsure ceremony and not after he has been invested with the sacred thread. Similarly, adoption of a slave or that of a Sudra should be shunned.

शूद्रादत्तधना द्विजा यदि मर्दायज्ञा त्वया तन्यते  
शूद्राः न तु नत्पलं च लभते शूद्रस्य पारग्यरः ।  
विष्णुरिक्तं च हावनविधौ तत्सिद्धिरित्युक्त्वान्  
दत्तोऽसौ जननस्य कर्तुविरहे आद्वच च कुर्याम्यम् ॥२२॥

**Sloka-22.** If Brahmins receive wealth from Sudra women, promising them to serve like slaves, they indeed become Sudras and get the fruit prescribed for them. So has opined the Sage Parasara. He says a Sudra who causes a sacrifice to be performed in the house of a Brahmin will reap its full benefits. A man who is given away in adoption himself should perform the Sraddha of his father (who begot him) when the person supposed to do it is absent.

दत्तक्रीतमुखाः सगोत्रविहिता गोत्रं प्रयान्त्येव नो  
सापिण्ड्यं तु वसिष्ठवाक्यमुत दत्तोऽप्यन्यशास्त्रोऽद्वः ।  
पुत्रश्चेदुपनायितः स्वविधिना स्वस्यैव शाखादिभा-  
गंशादी च सपिण्डतश्च न तदा शौचं स्वकं नान्यथा ॥२३॥

**Sloka-23.** Those sons who are taken in adoption and those who are bought indeed get the Gotra of the family they join,

even if they come from a different Gotra, but remain bereft of Sapindya relationship. So says the Sage Vasishtha. When an adopted son originally belonged to a different Vedic Sakha (branch) was invested with the sacred thread according to the Sakha of the father adopting him, he certainly gets the Sakha, etc., of his 2nd father. He has got the right for a share in his father's property. This inheritance will not then depend upon the Sapindya relationship. As regards the pollution (Shauch and Sootaka) also, he gets it just like his adoptive (2nd) father and not otherwise.

गोत्र रिकथमुत त्यजत्यपि पितृदर्जास्तु शोप्तुर्भजे—  
 त्पिण्डोऽस्मात्तदपैति यत्तदनुगम्बाहा तथा च स्वधा ।  
 द्रव्यामुद्यायणता न चेदथ सुता पुत्रार्थिना दीयते  
 तत्रोऽपि निजौरसेन सदशो नित्यात्र सा पुत्रता ॥२४॥

**Sloka-24.** A son given away in adoption will cease to have any right over his father's wealth, Gotra and funeral libations and he gets them pertaining to his adoptive father. After adoption by another; a man cannot give funeral libations to his father that has begotten him.

With regard to sacrifice and funeral offerings, the rule is that the adopted person will follow the system of his new relative (father). When a person foresees the extinction of his family, he gives his daughter in marriage with the idea of adopting her son as his own, the grand son born of that wedlock will be like that of his own born, and the relationship is confirmed, provided there is no desire for double parentage, i.e., maintaining relationship with both the families.

उद्वोढा स्वप्नहोदरीसहभुवो जायानुजामुद्रहेत्  
 योऽनग्निर्यदि दूरदार उत तत्पित्राविधकं भ्रातुभिः ।  
 श्राद्धं कारयितव्यमग्निमहितैर्नो भागभाजो यदि  
 सन्धायाग्निमथाहुर्त्तर्विंहिततन्नित्यश्चरंतं त्यजेत् ॥ २५ ॥

**Sloka-25.** Those who want to get married may marry the younger sister of their sister's husband or that of their elder

brother's wife. A widower who is not keeping the marital fire or whose wife is living far away, should get his father's anniversary (Sraddha) performed by his brothers who are maintaining that fire and their wives living with them. It should not be observed by others (the co-partners and the like).

The Anniversary ceremony should not be observed along with the daily sacrificial fire, as after kindling it and keeping it with oblations, it must be disposed of (rejected).

पाणौ होमविधिर्न साम्प्रतमयं साहस्यको वहृचाँ  
स्याले वा यदि भावुको यदुभयोः स्यातां च जाये उभौ ।  
एकोद्भूतसहोदरीसहभुवी पुत्री । च पुत्रस्तदा  
न स्यातामिति षष्ठकौ भृगुमतं क्षातेष्वयं सिद्धयति ॥२६॥

**Sloka-26.** Getting the Homa or sacrifice performed by the Brahmins who are fed is not proper. Doing so is only an inconsiderate act of the followers of the Rig-Veda school says Bhrigu, the sage. Brother of the wife and husband of sister (provided their wives are alive), the sister, brother, daughter and son-when these six perform the Sraddha of the man concerned it ceases to be a real one (Sraddha).

भिक्षुयोगपरश्च तत्वपथगम्त्वेते ह्यलभ्या भुवि  
आद्वे तान्विदधीत लुप्तवितथस्फृत्यैकपूर्तिप्रदान् ।  
शूद्रेणापितमप्यनायमवनीदेवस्य भवतं तथा  
तस्यान्नं च निमंत्रितं द्विजनुपा आद्वे विभक्तीर्विना ॥२७॥

**Sloka-27.** To get a religious mendicant, a yogin or a philosopher for Sraddha feeding is almost impossible. So sincerely try to satisfy such people completely. A Brahmin should not accept the food offered to him at a Sraddha by a Sudra. Similarly a Brahmin should not give the consecrated food at a Sraddha to a Sudra indiscriminately. This is against the principle of distribution.

Manu is very clear on this subject in III 243-9.

यद्देहस्य फलं तदेव धर्णादेवस्य भूस्पर्शने  
 सत्त्वीबालसुतस्य तत्कलमभूद्रष्ट्यं न शेषाहिना ।  
 भूदेवोऽन्यकुलीनकर्मकरणे अश्यत्यमुष्मात्कुखा—  
 च्छद्रो न द्विजकर्मणोऽज्ञितफलो नान्यत्र पाराशारात् ॥२८॥

**Sloka-28.** The benevolent merit that a man may experience from donating a house in charity is possible only when it is given to a Brahmin along with some land. Even the Serpent-king, Adisesha cannot spell the good effects of the gift made to a Brahmin with wife and children. When a Brahmin indulges in activities prescribed for people of other classes he stoops down beyond pardon and will not get happiness in his life to come. Similarly, a Sudra will not earn higher status or position in the society by indulging in Brahmanic deeds. But according to Sage Parasara it is otherwise.

मन्दांगारकशुक्रवासरदिने नावधौ सुतार्थी जनः  
 स्नायाद्राहुविलोकनाघत(त्पुरमुतो) उताविद्वे च पर्वण्यापि ।  
 अभ्यंगाब्ध्यवगाहमैथुनमृतिक्षौरेष्वथावारणे  
 ग्राहा सर्वमतैर्बुधैरपि तिथिर्विद्वाऽपि तात्कालिकी ॥ २९ ॥

**Sloka-29.** Those desirous of children should not bathe in the sea on Saturdays, Tuesdays and Fridays, as also in Rahu Kala or in a Lagna aspected by Rahu and during a Parvan, e.g., Full Moon, New Moon and Sankranti, etc., that is vitiated or prohibited. if such a vitiated lunar day has to be adopted, according to some authorities for sea bath, it should be done after an oil bath, sexual union, after a death, hair cutting and after a pollution.

The vitiated lunar-days are 4th, 6th, 8th and 14th.

स्योद्वान घटीतिथिर्वितरणस्नानादितो गृह्णते  
 भिक्षोर्मक्षणमन्तिमेऽपि दिवसस्याप्यङ्गमेशे विधिः ।  
 नो रात्रौ विधवाऽपि तादृशविधिर्ग्राहा विशीथाशने

यास्ता पर्वसु नाप्यपो यदि फलान्यङ्कीत नान्म निशि ॥३०॥

**Sloka-30.** For the purpose of charitable distribution, holy baths, etc., the lunar day should be taken as the one that is prevailing at the time of Sun-rise. For a Bhikshu (religious mendicant) it is recommended that he should take his food in the last 1/8th portion of the day (i.e., within 3 hours of Sun-set) and should not consume anything in the night. This also applies to a widow also-no food at night. She should not even drink water on the Parva Days. She may eat fruits, but not the cooked food at night.

दत्तो नित्य उताप्यनित्यं उदितो द्वाषुष्यभावो नये—  
 त्विष्णुं द्वावधिकृत्य कृत्यविविषु स्यादेव पुत्रीसुतः ।  
 वासिष्ठोक्तिरुभौ न सांप्रतमुभावित्याह कात्यायनो  
 नप्तस्तुल्यमसौ प्रमूजनयितुः कायेति काण्डिजनिः ॥३१॥

**Sloka-31.** There are two kinds of sons taken in adoption : forever and temporarily. The daughter's son will have double parentage and should offer funeral libations and food in all pious ceremonies to both the families. So has the Sage Vasista, opined. But Katyayana does not consider it proper on the part of the person concerned to do the Sraddha for both the families. Vyasa has, however, expressed no objection, should the grandson perform the Sraddha of his maternal grand-father also.

एवं प्राह महांश्च वृद्धदरितो हेमाद्रिरप्याह त—  
 दत्ताद्या जनकस्य तत्तनयिनी यो दारुपित्रा समम् ।  
 नप्तुस्तस्य सपिष्टनं च कलयेद्वित्ते द्वयोस्तद्वयो—  
 गोत्रं श्राद्धविधौ तु गोप्तस्तु ग्रीहां विवाहे सुता—  
 पुत्रस्यैतदनिष्टमात्मजननी मातामहीसंमिता                   ॥३२॥

**Sloka-32.** In the same way Rishi Harita and the sage Hemadri say that a man should perform the Sraddha for his own father as well as for his adoptive father. He should join in the Pindas offered to both the fathers. He will also have a share in

the properties of both the fathers. In the matter of Sraddha he must adopt the Gotra of his adoptive father, while at the time of his marriage, he should adopt the Gotras of both the families. Marriage within the mother's family is not very much desirable, as his own mother and his maternal grand-mother are at par with each, i.e., it is the same thing.

नान्दीकर्मणि निर्वृते भवति चेदुलकाग्निवृष्टयादिकं  
 चाशौचं विदधीत नोपनयनं मातृ रजोदर्शने ।  
 ऊर्ध्वं चेद्विदुभोजनान्न हि परित्याज्यं न कन्योद्धृते  
 दद्यादेव पिता वटोर्न यदि सा माता न दोषे गुरोः ॥३३॥

**Sloka-33.** Even if the Nandi Function (initial propitiatory rite performed at the beginning of every auspicious ceremony to please the Manes) is performed, the Upanayana (the Sacred Thread and Sacred Lore ceremonies) ought not to be initiated, when there is a fall of Meteors, showers of fire or when the mother is in her menses. But when these things take place after the primary ceremonial meal of the Brahmachari, the Upanayana should not be postponed. The same rule should be observed at the time of one's daughter's marriage, i.e., the father alone, without the mother should not at all give the daughter in marriage. Should the mother be dead, the father should do the Upanayana, provided he, the father, has no other disqualification in him such as of pollution.

मात्रा साकमिहैव भोजनमथो मौहूर्तिकात्कर्मणे।  
 वध्वा चैव वरस्य चौलविधिना कायाः शिखास्त्वान्वयात् ।  
 गृह्णाम्बेरुपनायनाग्निरघमो लौक्याग्निरन्यानले  
 संसृज्येत तदाहवीत विवृधैः पाश्वत्र नाङ्गातिमिः ॥३४॥

**Sloka-34.** After the Nandi ceremony at an operative Mahurata, the Brahmachari should take his food only with his mother and not alone. Similarly, the bridegroom should always take his food with the bride after the marriage. The bride-groom should get his hair cut and set in the manner which is popular in the family. The sacred fire Kindled at Upanayana is inferior

to the Grihya fire. If the ordinary fire is combined with the sacred fire, the wise should then worship it with the Mantra beginning with the word 'Pahi' (Protect) and it should not be adorned by other than the relations.

मार्तो यद्यनुगच्छतेऽग्निरथं शंनोदेवृचा चोक्ष्य त-  
द्ग्रस्माथो जुहुयात्स पाहिविधिना यत्राप्यनाश्नातिमिः ।  
गृहाग्न्योश्च विमेलनं यदि पुरश्चीपासनारम्मक-  
स्यालीपाकमथ प्रधानकलनात्कृत्वा प्रवेशादुतीः ॥३५॥

**Sloka-35.** When the ordinary fire is followed by the Smarta, house-hold fire (Grihya), sprinkle its ashes with the chanting of the Mantra, Sanno Devi, and then offer oblations to the Fire with the word, Pahi, etc. When the Grihya fire and the ordinary fire are mixed together before the commencement of the worship of the marital fire and the Homa, the worship is to be offered to it considering the importance attached to the fires.

पश्चाच्चेत्स विभज्य पाकविधिना पूर्णाहुर्तार्नं सृवे-  
णाज्यं वा जुहुयात्तदा विविचयेच्चत्थीयते पुंमतैः ।  
नाशे तत्समिधोरधस्तमनिशेनाग्निहुवेद।हुतीः  
सोमस्याःपि तर्दीयमाहुतिगणं कुर्यान्न वा संसरेत् ॥३६॥

**Sloka-36.** When the fires get mingled after the commencement of the aforesaid Homa, separate it into two parts; and with one, complete The 'Sthalipak' after offering the final oblations. The wise say that the ghee should not be poured with spoon (Sruva) when the sacrificial twigs tied to the spoon get destroyed, it should be kept down and the fire should not be fed by Ahutties with that spoon. Should the spoon be forgotten, oblations must be offered to the divine Soma.

उद्वाहो यदि वत्सरे तु विषमे भद्रः समे नो शुभः  
पूर्वोढामृतवत्सराद्यदि सुता चोद्वाहपूर्वं रजः ।  
उत्सुज्यात्पितरौ च सौदरजनाः सर्वे महापापिनो  
नत्वीयादथ पूर्वमेव सुदर्तीं गच्छेत्पतिः पातकी ॥३७॥

**Sloka-37.** When a native has lost his wife, he may marry again, but that should be done in the odd years since his wife's death. It will prove beneficial; otherwise, remarriage in even years will not be auspicious. When a girl attains poverty before her marriage, her father and brothers, all will become great sinners. The husband, to be free from sin should not have union with the wife before she attains maturity.

वर्षादिप्रतिपन्न वेधसहिता ग्राह्या रघूणां पतेः  
 मध्याह्ने नवमीतिथौ भगवतो जन्माभवत्सा तिथिः ।  
 साक्षान्मेक्षबिधायिनी व्रतवृत्तां श्रीरामपूजायुजां  
 त्यज्या पूर्वदिनान्त्यवेधसहिता ह्यादित्यभेनोत्तमा ॥३८॥

**Sloka-38.** The first lunar Tithi of the Year (Chaitra Sukla Pratipada) should not have Vedha with the previous Tithi (Amavasya), i.e., it should not be vitiated by or rise into the Amavasya. When it so happens, it should be rejected. The birth of Sri Rama took place at midday on the 9th lunar day and this day is considered as most ominous and bestower of liberation. The Navami which is afflicted (Vedhasahita) by the last portion of the Ashtami should be shunned by those who observe the vow and keep fast on this day (It happens on certain days that two Tithis rise in the 24 hours of the day) and worship Sri Rama. Should it fall when the Nakshatra Punarvasu is rising, it will prove very good for his worship.

त्रेतादिर्भूगुरामजन्मदिवसो वैशाखमासे शुभः  
 तातीया च तिथिर्न पूर्वनिहता मध्याह्नगा गृह्णताम् ।  
 आद्वादौ च परं च सा नरहरेरिष्टा जयन्ती शुभा  
 सायं व्यापिनिनी व्रतप्रियतमा नानाङ्गयुक्ता शुभा । ३९॥

**Sloka-39.** The auspicious day known as Tretadi or beginning of the Treta Yuga, or when the birth of Parasurama is celebrated is the 3rd lunar day in the month of Vaisakha (April-May)-Akshaya Tritiya. On this day the Tritiya Tithi must be at mid-day and should not be crossed by the 2nd lunar day. For the purpose of Sraddha, etc., the same Tithi should necessarily

run into the afternoon also. The best of the observances or the celebrations of festivities in memorium of Narasimhavatara should be done on a Tithi that extends up to the evening, should it coincide with the Swati Nakshatra it will not be ominous.

श्रावण्यां कथितं नवस्य हि चटं गाहैरुपाकर्म तत्  
 संक्रान्तिग्रहणे भृगं श्व धिपणस्यास्ते न कार्यं द्विजः ।  
 पर्वयेव यजुर्विदः श्रवणभे कुर्युत्रितं बहुचा  
 हस्तक्षेत्रप च सामिनो भगवतो जन्माष्टमी वक्ष्यते । ४०॥

**Sloka-40.** In the Grihya Sutras it is recommended that the Upakarama (Sacred Thread and Vedic Studies) for a new Brahmacari should be celebrated in the Sravana month (August); but Brahmins should not perform it when there is a Sankranti (The Sun transiting from one sign to another) or an eclipse of Jupiter or Venus. Followers of Yajurveda observe it only on the Purnamasi day; While the followers of Rigveda perform this vow on a day in Sravana Nakshatra; but those believing in Sama Veda do it even on a day when the Hasta Nakshatra is there. Now I am going to speak about the Sacred Ashtami, the 8th lunar day, when the birth of lord Sri Krishna is celebrated.

श्रावणामध्यमाष्टमी भगवतः कृष्णस्य सा जन्मभू  
 रोहिण्या यदि संयुताऽतिफलदा ज्ञस्यापि वारेण च ।  
 यस्यामर्धनिशीथगा यदि तिथिग्राह्योभयत्रैवमि—  
 त्यन्या यत्र न चेतरैव न तु तत्पूर्वेण विद्धा गुभा ॥४१॥

**Sloka-41.** The 8th lunar day in the dark half of the Sravana month is the birth day of Lord Sri Krishna. when it coincides with the Rohini Nakshatra on a Wednesday, it proves to be most auspicious and fruitful. The day should fulfil the condition, viz., the Tithi should extend to the midnight and that it should not be vitiated by the preceding Tithi (Saptami).

या यामतिंतयोर्ध्वमप्यथ नः प्रातश्चरेत्पारणां  
 मान्ते वा च तिथेरुतान्त इति सा श्रीशैवगत्या समा ।

**माद्रे मासि सिते गणेश्वरतिथिः सा सूयाच्चतुर्थी शुभा  
सा स्यात्सङ्घन्वसङ्घता परयुता श्लाघ्या लयाख्या न तु ॥४२॥**

**Sloka-42.** When the aforesaid Tithi-Ashtami runs beyond three Yamas (one Yama = 3 hours) at night, the fast should be broken at the end of either Tithi or the Nakshatra, as it is akin to the holy Sivaratri. The 4th lunar day in the Bhadrapada, during the bright half of the month, is the best day for the worship of the Lord Ganesa. When the Tithi touches Panchami and coincides with the Nakshatra Chitra, it is auspicious; but not so praiseworthy when it touches the third Tithi.

**मुख्या स्याद्विपञ्चमी गणयुता नो षष्ठियुक्ता शुभा  
मध्याह्ने यदि सा चतुर्दशादिनेऽनन्तं तदा पूजयेत् ।  
पूर्णा योगवशेन पूर्णफलदा चन्द्रोदये नारकी  
तैलाभ्यङ्गविघौ विशेषफलदा सा चाशयुक्तकृष्णयृक् ॥४३॥**

**Sloka-43.** The Rishi-Panchami will be very fruitful when it runs with the Chaturthi, but not so good if it is connected with the Shasti Tithi (6th day). Should the 14th Tithi run into the noon (the bright half of Bhadrapada), Lord Anant should be worshipped that day. As it is connected with the Pournima, this day will prove most beneficial. The 14th day in the Dark fortnight of Aswini month known as Naraka Chturdasi will bring about great religious merit in those who take an oil bath just when the Moon-rises.

**माघे मासि सिते चतुर्थदिवसे प्रातः फणीन्द्रप्रियः  
स्नानं तद्रथसप्तमी रविमनोहारिण्यनूराधये ।  
स्नानं कोटिरविग्रहैश्च सदृशं यद्वाद् रैरांदर्किभिः  
तस्मिन्यच्छ्वरालिरीश्वरसयुक्त्वार्धप्रदा चेन्निशि ॥४४॥**

**Sloka-44.** An early morning bath on the 4th day of the Bright Fortnight in Magha month is most pious and dear to Adisesha, the lord of Serpents. Similarly, a holy bath on the Ratha Saptami day coinciding with the Anuradha Nakshatra is especially holy to the Sun-God. It is as auspicious and meritorious as the one taken on the occasion of a crore of Solar eclipses

or like the rising of a dozen Suns simultaneously. The sacred Sivaratri running at midnight and taking place in the same month will bring about the union with the Lord.

माध्ये वाथ चतुर्दशी शिवतिथिः सा मासि मासि प्रिया  
 पूज्यस्त्र शिवापतिः शिवकरः प्रीत्या प्रदोषेऽनिशम् ।  
 सोऽपि स्यात् लिमुहर्तगः सवितरि प्राप्तेऽस्तशैलं ततः  
 सैवोक्ता हि महानिशा निशि भवेन्मध्ये घटीयुग्मकम् ॥४५॥

**Sloka-45.** In the Magha (month), the 14th lunar Day (in the Dark Fortnight) is known as Siva Tithi-sacred to Lord Siva and also called Maha Sivaratri. Every month also, this 14th day is dear to Lord Siva. Therefore, his devotees should offer their adorations to Him as well as to the Divine Mother at dusk. This will bring about glorious results. Similarly, every day, there is a period of three Muhurtas i.e., a period of 2 hours and 24 minutes, soon after the setting Sun touches the mountain peak and it is sacred to Lord Siva. Pradosha is the time just when the Sun sets. Lord Siva, therefore, should be worshipped daily at that time. On the Sivaratri-day, a period of 2 Ghatika (48 minutes) at midnight is called Mahanisa-Great night. Every night, a period of 2 Ghatika at midnight is known as Maha-Nisa.

Cf. Pradoshstotrashtaka of Scandpuran.

एकादश्युभयत्र चेन परतो यद् द्वादशी ती चरेत्  
 पूर्वा स्मद्यदि तत्परां च यतिरात् कुर्वीत वैश्वन्यमाक् ।  
 युग्मं चापि परत्र नास्ति यदि साप्येकादशीद्वादशी  
 पूर्वेव प्रमवेत्तदा यदि भवेत्सा द्वादशी संमता      ॥४६॥

**Sloka-46.** When Ekadasi does not fall on two days, the Dwadasi should be observed on the very next day. But when it falls on 2 days, ascetics and widows should observe it on the 2nd day. Although a dual Tithi does not exist on the 2nd day, yet it is called one such, i.e., Ekadasi-cum Dwadasi. Hence only the 1st day, viz., Ekadasi will predominate. Dwadasi is considered best only when it is uncontaminated.

विद्वा चेद्विष्वद्विमुच्य परतो नैकादशी यद्यपि  
 द्वादश्यां समुपोष्य कर्तुमुचितं तस्मात्परं पारणाम् ।  
 एतद्वैष्णवसंमतं यदि दशम्यावेघहीना परं  
 द्वादश्याः परतोऽपि सा यदितदा सा साधनीया बुधैः॥४७॥

**Sloka-47.** When Ekadasi is contaminated by Dwadasi, it is deadly like poison; and only on the following day, Dwadasi should be accepted for the fast, although strictly speaking it is no Ekadasi. It is advisable to break the fast the day after that (Dwadasi)-this view is held by the Vaishnavas. They believe that Ekadasi should be free from Vedha (contamination) by Dwadasi and the 1st meal of Dwadasi should be taken by the wise after the Dwadasi is over.

ग्रस्ते भानुमति प्रयाति हि तदा प्रत्याबिद्कं तद्विने  
 चन्द्रे चास्तम्बुपैति राहुगिलिते तत्राबिद्कं तद्वेत् ।  
 रात्रौ तद्गृहणोदितं हि विहितं श्राद्धं ततोऽन्यदिवा  
 शास्त्रं संशयितादिकं बहु ततो रुद्धं न गच्छेत्पुमान् ॥४८॥

**Sloka-48.** Should there be a Solar Eclipse on a certain day, the Annual Sraddha ceremony should not be performed on that day. On the contrary should the Moon be totally eclipsed, the Sraddha may be observed on the same day, because the eclipse and other rituals connecting with it take place at night, so far as the Sraddha is concerned it is quite different, as it is performed during day-time. Where the Shastras are doubtful, the convention adopted by the majority be followed.

बैवाहोत्सवयज्ञकर्मसु तदा नान्दी च दीक्षाविधि—  
 नाशौचस्य भवेत्तदा नियमिते सीमा द्विजन्मात्मनाम् ।  
 श्राद्धे पाकपरिक्रिया यदि भवेन्मन्त्रोक्षणं ब्राह्मण—  
 स्यासीदैक्षविधिः परं तु वरयेत्सर्वत्र मान्त्रो विधिः ॥४९॥

**Sloka-49.** Pollution i.e. Sutaka, will not affect the concerned Brahmins till the functions are completed, regarding the marital rituals and sacrificial rites, once the Nandi-Sraddha

and the initiation ceremony respectively are performed. As regard the Sraddha ceremony, there is no pollution once the cooking is completed or is taken up. Similarly in a Sacrifice, when a Brahmin is sprinkled with the holy water for initiation, he will not be affected by the pollution. In fact the actual sacrifice commences only afterwards with the chanting of the Sacred Texts.

**मानोः संक्रमवर्जितो मल इति त्वारुयाधिमासश्च तं  
चाहासौ श्रुतिरप्यतो न विहितं पित्र्या च दैवी क्रिया ।  
नित्येवात्र विवेकिना हि विहिता पष्टिदिनानां हि स—  
न्येको मास इदौक्तमासिकविधिनैवाब्दिकं दैविकम् ॥५०॥**

**Sloka-50.** As given in the Scriptures, the lunar month wherein there is no solar transition from one Rasi to another (Sankranti) is called Mala Masa, the Adhika Masa or the extra month. As such sacrificial and those rites which are connected with the Manes (Sraddha) are forbidden in this month. During this period only the regular and mandatory religious duties should be observed by the wise. 60 days go to make this month only the monthly Sraddha may be performed but not the annual ones or the sacrifices and such other rites concerning the Deities.

**प्रागृध्वा दश पूर्वतः षड्वनिस्तद्रृतपराः पूर्वत—  
त्विंशत् षोडश पूर्वतोऽथ परतः पूर्वाः पराः स्युर्दश ।  
पूर्वा षोडश चोत्तरा ऋतुभवः पञ्चात्खवेदाः पुनः  
पूर्वा षोडश चोत्तराः पुनरथो पृण्यास्तु मेषादितः ॥५१॥**

**Sloka-51.** Ten Ghatikas before and ten after the Sankranti are auspicious in the Mesha month; sixteen Ghaikas before the Sankranti, in the Vrishabha month; sixteen Ghatikas after the Sankranti, in Mithuna; Thirty Ghatikas before the Sankranti in Kataka; sixteen Ghatikas before the Sankranti in Simha; sixteen Ghatikas after the Sankranti in Kanya; ten Ghatikas before and after the Sankranti in Tula; sixteen Ghatikas before the Sankranti in Vrischika; sixteen Ghatikas after that in Dhanus; forty Ghatikas after the Sankranti in Makara; sixteen Ghatikas before that in Kumbha and sixteen Ghatikas after the Sankranti in Meena.

**Note:** Madhava believes it to be 20 Ghatikas after the Sankranti in Makara.

Cf. Narada; also the Nirayasindhu..

एकंकै विवुधेषु चर्षिषु तथा द्वौ द्वौ कृतावंजली  
 त्रिख्नीश्वेतिपरूणां स्थिया अपि परं त्वेकैकमेवं विधिः ।  
 मात्रादिस्त्रय एव सर्ववनिना सामान्यरेतत्क्रमं  
 आद्वे पूर्वतोऽन्यपाकविधिना तद्वैश्वदेवं परम् ॥ ५२ ॥

**Sloka-52.** Only one salutation should be offered to the Gods; While two salutations to each of the sages and three to each of the Manes. Single salutation should be offered to a woman (as per rule). To the mother and to all other women of her rank three salutations should be offered. As a general rule it should be observed in Sraddha. For Vaiswadeva Homa, separate cooking should be arranged.

भूमौ लोहमहेद्वकांस्यकलिते पात्रे न तोयांजलीन्  
 कुर्यात्तर्जनिमंगुलिप्रथमया योगे पितृव्याहृति ।  
 सवाङ्गल्यपरेश्च मावरसया भक्त स्यसेद्भूस्पृशे—  
 श्रित्रादिश्च न तु स्वयं यदि पःणोद्वृत्य भुञ्ज्यादथ ॥ ५३ ॥

**Sloka-53.** The funeral libation of water must not be offered on the bare ground or into an iron or bronze vessel. The thumb and the fore-finger are to be combined to beckon the Manes. The remaining fingers should be used piously to offer the rice or food on the ground. The same rule is applied while offering known as Chitra which is observed when one begins to eat. This should not be consumed on any account by himself or by any body else.

सांगुष्टं सह मध्यतर्जनिसमध्यानामिकं तत्कनि—  
 ष्टानामी च कनिष्ठतर्जनियुतं सर्वान्गुलीमिर्हवेत् ।  
 प्रणादीन् प्रथमे न सार्वमुत तन्मौनित्वराश्रीत वै  
 कल्प्यादानविधौ करोऽपि तरुणी चोपोषितौ चेन्निष्ठि ॥ ५४ ॥

**Sloka-54.** When offering food to the deities who rule over the five vital Airs (Prana, Apana, Vyana, Udana and Samana) before one begins to take his food, the particles of food should be taken (1) with the thumb, middle and fore-fingers for Prana Ahuti (offering to the first vital Air); (2) with the thumb, middle and ring fingers for Apana Ahuti; (3) with the thumb, ring and little fingers for Vyana Ahuti; (4) with the thumb, little and the forefingers for Udana Ahuti and (5) with all the fingers for Samana Ahuti. Thereafter one should eat the meal silently. On the wedding day, both the bride and the bridegroom should keep fast at night.

नास्मद्वृद्धपदं न रूपसहितं ना गोत्रनामातिलं  
 नान्दीश्राद्धमुत प्रदक्षिणविधिर्जीवत्पितासौ चरेत् ।  
 तेष्वो वा स्वयमाचरेत्पितृभ्योऽसौ न तस्मिन् कृतेऽ-  
 पुद्धाहाद्धत आचरेद्वृतशुभे माता रजोगा यदि ॥५५॥

**Sloka-55.** A person whose father is alive while performing the Nandi-Sraddha should not mention the names of the fore-bears with their particulars and should not offer sesamum seeds, but he should mention his Gotra; or he himself may perform the Nandi for his paternal grand-father and others. When the mother has to stay out due to her menses, the auspicious rite of marriage should not be proceeded with even if the Nandi is performed.

रात्रिं उष्णश्रमयों विधाय चरमौ त्यक्त्वादिमेशे चरेत्  
 स्थालीपाकमुपासनाइतिमपि श्राद्धं यदा शेषतः ।  
 दर्शो वा न भवेसतिर्यदि भवेत्कन्या न संतानिनी  
 दर्शश्चेज्जुहुयादमामनुमतः सा क्रन्दनं सक्रमे ॥५६॥

**Sloka-56.** When there is Sraddha, the Stthalepaka Homa must be observed thus: Divide the duration of the night (Ratri-mana) into 30 parts and leave off the last two. The aforesaid Homa should be performed within the first 28 parts, provided there is no Amavasya that night. Should the day happen to be Amavasya and the girl is still issueless, the Darsa Homa should

be performed and sacrifice should be offered on Sankramana also.

सूनोश्चौलमुतात्मनः क्षुरकृतिस्तम्भालयारम्मणे  
वाधिस्नानमदूरवासमपि नो कुर्वीत गुर्विष्यथ ।  
बृद्धो दर्शमहालये क्षयदिने चादौ चतुर्थान्तिमे  
चातुर्विद्यविधानमेव कलयेत्स्वं वैश्वदेवं सुधीः ॥५७॥

**Sloka-57.** When the wife of a native is pregnant he should not perform the Chaula or tonsure ceremony of his son, nor should he have his own hair cut. He should also not build pillars or lay foundation, or start construction of houses. The pregnant lady should not take a sea bath, nor go on a long journey. On the occasion of a child birth; on Amavasya day; all soul's day; on the occasion of a death in the family; on the first day; fourth amid the last days of the month, a wise man should perform his daily Vaiswadeva Homa as recommended by the experts in the four Vedas.

दर्शे प्राक्च तिलोदकं नहालये पश्चान्मृतः हे परे  
सापिण्ड्य यदि दार्शगं यदि पितुः पक्षं मुखान्दे चरेत् ।  
तीर्थेऽष्ट्यान्नुलिवेदत्रसिविकिरं चावाहनं वर्जयेत् ।  
पिण्डाग्रौ कर्णे च सप्त सुधियो वर्जयानि साङ्कलिपते ॥५८॥

**Sloka-58.** The offering of Tilodaka (sesamum) water is of primary importance in Amavasya, thereafter comes the Mahalaya in the order of importance. There after, it should be offered on the day of death. If the Sapindakarana, i.e., bringing together the pind of one with those of the predecessors, has already been effected then the Amavasya offering and the one in the Pitrapaksha should both be performed in the very first year itself.

The wise should avoid the following seven things when they are bathing in holy waters or visiting the shrines. (1) Arghya or offering holy water; (2) the rule regarding the use of fingers while consuming food (3) the difference in Vedic Sakhas (4) the query about the satisfaction of Manes (5) Scattering food to

the unknown dead (6) invocation of the dead souls (7) offering oblations into the Sradha fire. This applies to Sankalpa Sraddha also.

तात्स्येव च तत्कलत्रविंगमे दारेषु च स्वस्य च  
 ब्रातुशाग्रजनेः पितृव्यसमिते मातामहानामपि ।  
 आद्यं कार्यमुपासन नलहुतिस्त्वन्यस्य लौक्यानले  
 सापल्योऽपि सुतः सुतो न तु पतिः कर्ता हि वर्णन्तरे॥५९

**Sloka-59.** A man should perform Sraddha for the wives of his father as he will do for his father. Similarly, he should do it for his own wives, elder brothers, paternal uncles and maternal grandfather (i.e. the father of all the wives of his father). Oblations should be given to Aupasagni or the marital fire and those of the Sraddha, to the ordinary or lokika fire. Even the son of a co-wife is a son and he is entitled to perform the Sraddha of a wife belonging to another caste and so the husband should not perform it.

यदेकः सुतवान् स योनिजनुषा सर्वेऽपि ते पुत्रिणः  
 पुन्नभ्रातृपितृत्विना यदि तदा भर्ता सती स्यान्मिथः ।  
 विश्वस्ता न च पुत्रिणी ध्वयुता नोर्ज्ज्वर्ष सपिण्डीकृतेः  
 कार्य स्यादनयोः परे पितृभुजो हन्ता परे ह्यान्दिकम् ॥६०॥

**Sloka-60.** Should one of the own brothers have got sons, all of them should be considered to have children as far as the question of Shraddha is concerned. Should one of them alone be married, that wife stands in the position of a wife with respect to all of them for the purpose of Sraddha but it will not be so with respect to her own sons, brothers and father. If a woman whose husband is alive but has no sons, if dies, or if a widow dies, according to some, the function of uniting her with the Manes is to be done soon after the Sapnidakarana ceremony; whereas, others believe that it should be done on the occasion of the first death anniversary.

प्रत्यन्दादिषु पिण्डमातृजनतश्चाज्यौ तु संस्पर्शने  
 आद्धं पूर्ववदाचरेद्यदि पितुः पिण्डोऽपि भिन्नः पुनः ।  
 उच्छिष्टे न परित्यजेच्छ्रुतिसुवासंप्रेक्षितं नान्यद-  
 प्यश्चीयान्निखन्दे द्विवर्षमथ तदाहद्विवर्षात्परम् ॥ ६१ ॥

**Sloka-61.** In the annual Sraddha for the mother when ghee is applied to the Pinda of the mother, should at that time father's Pinda break away the Sraddha should be performed over again. the left over food and the portion on which the holy water has been sprinkled by the priest, should not be discarded, but be consumed or be buried in the ground for the first two years and thereafter it should be burnt.

सान्निध्येऽप्यृतुलालसां तु कमिता यां नोपसंगच्छति  
 अ॒णं हंति स एव यात्यृतुमति कान्तं च नो विन्दते ।  
 माता योनिषु सूकरश्वृकमार्गलीषु भूयो भवो-  
 चारं कामसुखं सुपुत्रफलदं यस्मात्तत्स्तौ मिथः ॥ ६२ ॥

**Sloka-62.** A man who does not unite with his wife who has bathed after her menses and who is full of sexual desire, inspite of lying with her, is guilty of destroying a child in the womb. On the contrary, if a woman, after her menses, does not unite with her loving husband, she will repeatedly be born among hogs, dogs, wolves and jackals. As such the couple must have sexual pleasure leading to the birth of a noble son who will in the end take them across the ocean of this mundane life.

रागाद्रोगवशादनेहस उत द्रव्याच्चतुधीं रजः  
 स्त्रीणां कालज एव दोषविधये पञ्चाशदब्दावधि ।  
 आ वषादश्चमाष्टमत्रयममुष्या मासि मासिच्युतं  
 प्रागष्टादशवासरायदि पुनर्दृष्टं न दोषावहम् ॥ ६३ ॥

**Sloka-63.** There are four factors responsible for the menstruation in women, viz., (1) great passion; (2) disease; (3) age and (4) food or some medicine taken. Of all these causes the one based upon age is most important. The menses last till the

age of 50 years. They generally start by the age of 18 years and continue for 3 days every month. If in any one month they reappear before the lapse of 18 days, they are not considered dangerous or polluted.

केचत्पञ्चदशाहंतः परमघस्तवैकोनविंशाब्दाहं  
पूर्वस्मिन्दिवसेऽत्यजेव दिवसेऽन्यस्मिन्दिवद्रोहिणी ।  
तार्ग्ये रजकी चतुर्थदिवसे शुद्धा स्वयं कर्मसु  
स्वातन्त्र्येण तु पञ्चमे शुचिमती रोगादि नो दोषकृत् ॥६४॥

**Sloka-64.** Some people believe that when menses reappear before 15 days they do not cause any pollution; but when they appear in the 3rd weak (15 to 21 days) care should be taken for 2 days. On the first day of her menses, the woman is like a Pariah woman; on the second, a hater of Brahmins; on the 3rd, like a washerwoman and on the 4th day, she is pure for her personal affairs; but on the 5th day, she is perfectly clean and pure and has full freedom for sexual act, provided there is no other physical ailment.

पुंसो नैव सु (ह) दग्धिवा उपरतस्तद्योगपद्ये क्रमात्  
पुलौ वा(दथवदिवा)प्यथवा तु जन्मदिवसे श्राद्धे च पर्वस्वपि ।  
संगच्छेदवगाहनं सवस्तुनं कार्यं तिलैर्वर्जयेत्  
प्रेतप्रेक्षणमन्यपूर्वनगतीर्थमर्त्यसेवामपि                  ॥ ६५ ॥

**Sloka-65.** A newly wedded man, having a charming wife, who has at the same time a sacrifice to perform or observe his birth-day, or a Sraddha or a Parva day, such as, Amavasya, Sankranti, etc., he should not have sex with his wife on such occasions. If he has, he should immediately take his bath with his clothes on, and should apply sesamum seeds to clean his body. On such occasion he should also avoid the sight of dead bodies, climbing high mountains, going to holy rivers and worship of gods.

आपण्मासमथोद्दोपनयकं कर्म त्यजेत्तन्मुहु-  
ज्ञार्ण भाण्डमतो गृहाच्छदिकृतिः संमार्जनाद्यालये ।

खस्यास्यापि च मुँडन मृतिदिने पिण्डप्रदानं कृपा—  
श्राद्धेनापि समर्चयेन्तु गयापित्रादिके दोषकृत् ॥ ६६ ॥

**Sloka-66.** Avoid performing the Upanayanam ceremony twice within a period of six months, i.e., if there are two children for whom the sacred thread ceremony is to be observed it should be done either simultaneously or after a lapse of six months. Also avoid old and broken pots, repairing or thatching the roof, sweeping the floor, etc., in the house, hair cut for himself and the Brahmachari. But on the day of death, he can observe the Sraddha where Pindas are offered; he may also perform the Kripa Sraddha for the forsaken dead. But he must not go to Gaya for the Sraddha of his father, etc., for it will bring him sin.

मूलं दक्षिणकर्णलग्नमितरे यज्ञं पवीतं द्विजः  
कुर्यादद्वयुदणाशयान्तकृततल्लिङ्गार्दया चेर्नशि ।  
दक्षो दक्षिण एव लिङ्गमृदियं त्वका त्रयं तत्करे  
द्वन्द्वं चोभयतस्त्वपानशरयुक्तद्वृग्ममन्यत्रिणि ॥ ६७ ॥

**Sloka-67.** A Brahmin should fix the Sacred Thread to the right ear, when attending the first call of nature. During the day time, he should go to the edge of a tank or river and wash the genital organ, at night, he should pour water over or wet it. The genitals and the right hand (after the 2nd call of nature) should be cleaned with mud, while the left hand with thrice as much earth as before, then again both the hands should be washed with double the quantity of mud thereafter, the anus with five times the quantity of mud, the other three limbs again, with double that quantity.

त्रिलिङ्गे षडपानके दश दश स्युर्हस्तयोस्तद्वुदे  
चैकं तत्करपृष्ठतः करमुखे चोरुद्ये पादयोः ।  
मूले तद्द्विगुणं त्रयं च मिथुने शुक्ले तु पूर्वद्वयं  
यत्स्यादह्नि तदर्द्धमर्द्धनिशि चेत्स्याद्वमस्येत्पथि ॥ ६८ ॥

**Sloka-68.** After the inter-course or urination, etc., a man should wash the various private parts as follows:

- (1) the genital organs should be cleaned, thrice
- (2) the anus should be cleaned, six times
- (3) each of the hands, ten times
- (4) again the anus, once
- (5) the palms, the back of the hands, twice or thrice
- (6) the thighs and the loins, twice or thrice
- (7) when there is mere loss of vitality it should be washed, twice.

These rules should be observed regarding washing after urination during the day time alone. During night the above should be halved; and if it is during a journey, it should be reduced to a quarter.

गाह्याद्ब्रह्मपुजो भवेद्द्विगुणमप्येतद्रनावासिनः  
कार्यं तत्त्रिगुणं चतुर्गुणमिदं शौचं यतेरीर्थते ।  
स्त्रीशूद्रावत्तालपा वराधियां स्याद्बन्धलेपक्षयः  
स्नात्वा न प्रविवर्जयेदथ तनुं मुस्तीर्थकेव्यो यतः ॥ ६९ ॥

**Sloka-69.** This washing process for a Brahmchari should be double of that of a house holder; it is three times as much for the Vanaprasthas (those living in the forest) and four times for ascetics. By a holy bath only the ointment, sandal paste, etc., should be cleaned in the case of women, those Sudras that are observing some vow, Brahmacharis, urchins and un-educated ignorant rustics. The body should not be abandoned in water, as there are crores of Tirthas or holy rivers or lakes in it.

देवा मूर्धि पितॄन्त्यथो च पितरो वर्क्षेऽथ मध्यादपि  
यक्षास्तन्वधराश्च जन्तव इदं मध्येन तुल्यं त्वष्टः ।  
वामे रक्तसमं तु दक्षिणत हृदं गङ्गासमं मङ्गलं  
केशाद्ये निपतन्ति विद्व इमे स्वानं निरर्थं पुनः ॥७०॥

**Sloka-70.** The Gods drink the offerings with their heads; the manes through their mouths, the yaksha with their bellies or waists; those who have narrow lower lips and other little creatures, with their bellies or lower parts of their bodies. The water offered on the left side is as good as blood, while that on

the right side is as holy as that of the Ganges. The washing of the hair with water alone is a useless exercise.

भुक्तौ मूवपुरीषये श्रु पुरुषे वीर्येष्टयुक्तसिन्धुमि:  
 षष्ठ्या चापि विशोधयेन्निजमुखं तोयेत गाण्डूषिणा ।  
 सिंहे कर्कटके यमे च सकला नद्यो रजस्तिन्य हृ-  
 त्याशु स्नानविवर्जिनं नदिपतेरासङ्गमान्तुयति ॥७१॥

**Sloka-71.** After taking food and passing water, excreta and vitality, a person should gargle his mouth with water 108 times. In the months of Mithuna, Karkata and Simha, all the rivers are said to be impure as a woman in menses. Therefore, a bath in these months should be avoided. Should one have it, he must purify himself with a bath in the sea (at the mouth of a river).

दार्म्यं ताप्रमुतापि राबतसुवर्णाद्यं पवित्रं करे  
 हैमं धार्यमनामिकामघि तथा रौप्यं च तर्थन्यघि ।  
 स्वाङ्गं तच्च कनीयसि प्रियतमं दैवे न पित्र्ये नरः  
 ताते ब्रातरि नैव धार्यमिदमप्ययेऽकनिष्ठे न तु ॥७२॥

**Sloka-72.** On religious occasions connected with Gods a Pavitra-Symbol of purity-made of Darbha grass, copper, silver or gold should be worn in the hand. One made of gold should be worn in the ring finger. All these are good for the worship of Gods and not that of Manes. Also it should not be used by a man whose father or elder brother is living.

गायत्री दशसंख्यया पितृदिने जप्या प्रदोषेऽपि चा-  
 जन्म्याये वसुविंशतिः सुदिवसे साहस्रसंख्याथत्रा ।  
 जप्या पञ्चशतं त्रिशत्यथ सर्विशत्यष्टयुक्तं शतं  
 संक्रांत्यादपुर्त्पणं पुर उत आद्वं ततस्त्वाविद्कम् ॥७३॥

**Sloka-73.** On the day the Sraddha of the father or mother falls, a man should say the Gayatri Mantra at least 10 times at dusk as well as during the fortnightly and other holidays 28 times; on an auspicious day, a thousand times, or 500, 300 or

128 times at least. On Sankranti, etc., when the annual ceremony of Sraddha also falls, first, the Pitru Tarpana or water-offerings should be made and then alone, the annual Sraddha.

श्राद्धे तीर्थगयामहालयसमाप्तं तिलैस्तर्पणं  
कुर्यादेव परेऽह्नि वृष्ट्यनुकृतौ तच्चेदनूमासिकं ।  
प्रेताख्ये च घरत्पिता स्वजननीश्राद्धे तु नो तर्पणं  
प्रातः स्नातशुचिः प्रतर्प्यविधिकृत्सन्ध्यादि पश्चात्तरेत् । ७४॥

**Sloka-74.** During all kinds of Sraddhas, viz., Tirtha, Sraddha, Gaya Sraddha, the Mahalaya or Ashtaka Sraddha and the annual Sraddha, a man should give Tarpana with sesamum seeds in the afternoon when the Tithi is longer. This holds good in case of monthly Sraddhas also or even if there is some Vriddhi or child birth at home, the monthly Tarpana with sesamum seeds should be given.. A man whose father is alive but who is performing the Sraddha of his mother, i.e., the funeral rites of his mother, should not give the Tarpana or libation. As a rule one should bathe in the morning and being pure, offer the Tarpana according to the rule and thereafter only do his daily sandhya, worship, etc.

प्रत्यब्दे कृतनित्यतर्पणविधिस्तद्वैश्वदेवं चर-  
नन्येनान्यचरुदितेन विहितब्रह्माख्ययज्ञे द्विजः ।  
उद्भावे ब्रतचौलयोश्च न विदधीताव्दं रद्दं तिलैः  
प्रेतत्वे च गयाविधौ तमसि चेत्तौ पुष्पवन्तौ विधिः ॥७५॥

**Sloka-75.** After performing the annual Sraddha, a Brahmin should offer the daily Tarpana, do his usual Vaiswadeva Homa with rice specially cooked for that purpose and then perform the daily Brahma Yajna. At a marriage, Upanayana, or Chaula, the annual Sraddha should not be performed with sesamum seeds. In the Pretasraddha, as well as the Gaya Sraddha, if darkness sets in, it should be believed that the two luminaries are together present.

सप्तम्यां रविवासरे जनुषु तौ कुर्याच्चिलैस्तर्पणं  
गेहे भानुभृगुप्रभासु सुतनन्दारौ मघायामयि ।

याम्याग्नाश्वभयोर्मृगादिपु तथा द्वौ द्वेऽयने नो मृदा  
स्त्रानं पिण्डविधि तिलांजलिवृतिं श्रेयोर्थनी नाचरेत् ॥७६॥

**Sloka-76.** A man should offer Tarpana or libation with sesamum at home to the luminaries when a Sunday concides with the 7th lunar day and his own birthday. He who wishes for prosperity should not take the bath with earth and offer Pindas and sesamum on Sundays, Fridays and Tuesdays when coincide with the Star Magha or with the fifth or ninth (Nanda Tithis 1, 6 and 11) lunar days or with Aswini, Bharni, Krittika or Mrigasiras and when the two Ayanas start.

श्रीवाणीं प्रणवे विलिख्य दश चोर्ध्वं तत्र तिर्यक् मम  
 रेखा द्वादश राशयो युगमुखे मेषादयो लक्षिताः ।  
 पूर्वस्तेपु विशिष्टसत्फलयुतान्पुण्यात्मभिः कीर्तिरान्  
 भावान्देहमुखान् बुधै फलविदे ब्रह्मश्च संज्ञां पुनः ॥७७॥

**Sloka-77.** Write down Om, the sacred Syllable denoting the Goddess Saraswati and draw under it ten vertical lines crossed

	Meena 12	Mesha 1	Vrish 2	Mithun 3
	Aqua 11			Katak 4
	Makar 10			Simha 5
	Dhanu 9	Vrish 8	Lilera 7	Virgo 6

by ten horizontal lines, the squares so formed by the even (2nd, 4th, 6th and 8th) columns and similar sets of rows (ignoring the four such squares round the central one) are the 12 in number. They signify the 12 Rasis from Mesha onwards. Now onwards I shall deal with the functions of the twelve Bhavas reckoned from the Lagna onwards for the wise to evaluate their several effects.

देहः स्वं सहजः सुखं सृतरिपू जाया तथायुः पिता  
 कर्मायो व्यय इत्यमी पदुतया ज्ञेया ग्रहाः सप्तमम् ।  
 पश्यन्त्यत्र तु सप्तमं शनिगुरुक्षमाजास्तु पूर्णं सदा  
 तार्तीयीकदशशत्रिकोणचतुरष्टावार्किंजीवारकाः ॥ ७८ ॥

**Sloka-78.** The 12 Bhavas denote (1) body (2) wealth (3) brother (4) happiness (5) son (6) foe (7) wife (8) longevity (9) father (10) profession (11) income and (12) loss. All the planets aspect the 7th with a full glance; whereas, Saturn, Jupiter and Mars are peculiar in that they also aspect the 3rd and 10th, the 5th and 9th and the 4th and 8th respectively with a full glance. (SL-11-17 1/2, 18 1/2 supra)

सर्वे क्षेमकरात्त्रिकोणपतयम्यथायहन्ते शुभाः  
 सौम्यः केन्द्रपतिः शुभं न दिशति कूरोऽशुभं चोत्तरम् ।  
 लग्नाद् द्वादशरिकथपौ सहचरावन्यस्य च स्थानतो  
 दद्यातां फलमत्रमेशशुभदो भाग्यं व्याधीश्वरः ॥ ७९ ॥

**Sloka-79.** All the benefics, when they own the Trikona Bhavas, prove auspicious if they occupy the 3rd, 2nd, 11th and Kendra houses. A benefic owning a Kendra will not give favourable results. On the contrary, a malefic owning a Kendra will not prove inauspicious. The lords of the 8th and 12th Bhavas counted from the Lagna, if in association or mutually occupying each other's houses, produce effects as detailed below: The lord of the 8th gives good results, and the lord of the 12th augurs fortune.

सोऽयं चेत्तनुपः शुभो गुरुस्तितौ केन्द्राधिपौ चाशुभौ  
 स्थाने मारकसंज्ञिते यदि गतौ स्याताशुभौ मारकौ ।

ज्ञस्ताद्क् च तथा विशुश जनको रन्ध्राधिपौ चेच्छुभौ  
भूजारस्य पत्रिकोणपतिताभावत्वे शुभ्या नैकतः ॥ ८० ॥

**Sloka-80.** When one of the two planets stated above, i.e., owning the 8th or the 12th, happens to own the Lagna also, he will prove auspicious. Jupiter and Venus whey they happen to own the Kendras become malefic and if they be also occupying the Maraka (2nd and 7th) places, they become Marakas or killers. Mercury, if similarly situated, will as much prove fatal. The Moon and the Sun, when they occupy or own the 8th, will not prove Marakas. Mars who is also known as AR if happens to own the 4th as well as the 9th (Simha Lagna) or 5th and 10th will prove auspicious and this will not be applicable if he owns only one of the said two Bhavas.

**Note:** Consider the natives born with Kumbha, Tula or Mesha Lagna. Even when Saturn, Venus and Mars respectively own the 8th or the 12th (Dussthana), they prove auspicious to the man concerned.

Consider Mars as owner of the 10th Bhava in Mesha Lagna Chart and that of Venus in the 7th for Tula Lagna. Here the lords of the respective Lagnas occupy the Kendra position and cast full glance on the Ascendant. Mars occupying Makara in Mesha Lagna cuts the longevity of the native, though he is occupying the most powerful of the kendras with full Digbala yet is in a disadvantageous position to the 8th house. This becomes worst when Mars and Saturn are devoid of any benefic aspect. In this position Mars is creating a very strong Alpayuryoga-vide III 8, rule 1, supra.

Similarly, for the Tula Lagna natives Venus is most malefic, for longevity, Venus like Mars, when devoid of a benefic aspect, becomes a strong case for Alpayuryoga. The reason being (1) Venus's position in the 7th singly and (2) Venus aspecting the Lagna as lord of the 8th-vide III-8, rule 1, supra. Remember, the two luminaries when owning the 8th do not prove fatal cf IV-25 supra.

यद्यद्दूर्भगतौ यदीशसहितावेत्तौ तमःखेचरौ  
स्यात्तं तत्कलदायिनौ बलयुतौ केंद्रतिकोणश्वराः ।

क्षेमं ते ददति प्रसक्तरहिताश्चेदन्यथा ते युताः  
तौ दृष्टावपि योगतः शुभकर्तौ सम्बन्धमात्रेण तौ ॥ ८१ ॥

**Sloka-81.** Rahu and Ketu (Dark Planets) when possessed of strength are as effective as the planets owning an inauspicious Bhava and in whose house they are posited or with whom they are associated. The lords of the Kendras and Konas, if not associated with the two nodes, produce good results. The result will be contrary, if they be otherwise. These two nodes in spite of their malevolent character become auspicious by virtue of their position in certain Bhavas or conjunction with certain planets.

तौ धर्मे यदि कर्मणि स्थितियुज्जौ व्यत्यासतो वा स्थिरौ  
योगं तौ कुरुतस्त्रिकोणपतिना योगोऽपि सौख्यप्रदः ।  
सौख्यं योगकृतोर्दशास्त्रपि भवेच्छैतद्युजां श्रेयसां  
सम्बन्धादथ योगिनोऽशुभकृतां भुक्ताशुभं योगजम् ॥ ८२ ॥

**Sloka-82.** When one of the two, Rahu and Ketu, and the lord of a Trikona occupy the 9th or the 10th, or if one of them be in the 9th and the other in the 10th or vice versa, the yoga will cause prosperity to the man concerned. Even the association of either of these with the lord of a Kona will prove auspicious. In such a situation, the Dasas of these two Dark Planets as well as of those associated with them will prove auspicious. When an inauspicious planet associates with either of the Nodes having some sort of Sambandha, the Bhukti of the Yoga Karaka planet will prove adverse.

युज्येतां तु तमोग्रहौ शुभफलौ केंद्रत्रिकोणेऽथवा  
तन्माथेन युतौ त्रिकोणपतिना केंद्राधिनाथेन वा ॥  
धर्मेद्वकर्मपती न रन्धशिवपौ तन्माथयोगेन वा  
योगो नैव नरस्य चाष्टमग्निति स्थानं तदेवायुषः ॥ ८३ ॥

**Sloka-83.** Rahu and Ketu, the two dark planets, become auspicious when they are posited in a Trikona or Kendra position, or when they are associated with the lord of that particular Kendra or Kona Bhava they are occupying. They prove also

beneficial when they associate with the lords of any Kendra or Kona Bhava. When the lord of the 9th owns the 8th or 12th as well, or if the lord of the 9th and 10th in the above position were to asssociate with the lords of the 8th or the 12th, then the merit of the Yoga is destroyed. The 8th Bhava is known as the house of longevity.

तस्मादृष्टममप्यभूज्ञिः नामायु प्रदं कीर्तिं  
शास्त्रज्ञेऽस्त्रव्ययन्तु च तयोः स्यान्मारकस्थानकः ।  
आद्यादुत्तरमुलरं तदधिपालतत्त्वपापः मृतः  
तत्संयुक्तदशावशादभिमवः साक्षाद्यथेशस्य वा ॥ ८४ ॥

**Sloka-84.** The 8th Bhava counted from the 8th house also denotes longevity, the 12th place reckoned from each of these, i.e., the 2nd and the 7th from Ascendant are the Maraka houses. The planet occupying the 2nd house from its lord is a malefic. During the Dasa of such a malefic planet or in the Dasa of the planet owning the 12th house itself will the native suffer the greatest crisis of his life.

सम्बन्धाद्ययनायकस्य शुभकृदभुक्तौ च रन्धेशितुः  
पापानां तु दशासु मारकयुतो मन्दो विहायेतरान् ।  
हन्ता सर्वसुगाः स्वभुक्तिषु नृणां दद्युः फलम् तादशं  
ये वा येन सघमिणश्च सहिता दद्युः स्वभुक्तौ फलम् ॥ ८५ ॥

**Sloka-85.** Of all the planets Saturn alone has the power to kill the native, even in the Bhukti of a benefic or in his own Bhukti during the Dasas of malefics, provided he is associated with the lord of the 8th or the 12th house or is associated with a Maraka (death inflicting planet). All planets show in their own Bhuktis effects which are natural to them or to those planets with which they are associated.

अ येषां तु दशाधिनाथविप्रतानानुगुण्येन तत्  
कार्यं चैषममुख्यं भुक्तिषु दग्धा कोणेश्वरस्यापि यां ।  
तस्यां देन्द्रपतेः शुभं न हि शुभं सम्बन्धमात्रे शुभैः  
भुक्तौ मारकखेचरस्य यदि तद्योगस्य चारंभतः ॥ ८६ ॥

**Sloka-86.** The results of the Bhuktis of other planets who may be inimical to the Dasa lords, will have to be computed according to the nature of those planets (Bhukti-lords). Even in the Dasa of the lord of a Kona the Bhukti of the lord of a Kendra need not be auspicious; but it will be auspicious when the said lord of the Kendra has Sambandha with the benefics. But in the Bhukti of a Maraka planet the result will have to be assessed from the planet or planets with whom he is associated.

भुक्तिः पापव्यगस्य तत्प्रथयति प्रार्चा च सम्बन्धतः  
 श्रेयस्तुल्यतया युजामपि न किं योगेश्वराः स्वायुजः ।  
 भुक्तौ योगफलप्रदाः शुभफलौ स्यात्ता तमःखेटिनौ  
 सङ्घातोपगतौ तदीशिरशुभैः संबन्धभाजौ परम् ॥ ८७ ॥

**Sloka-87.** The Bhukti of a malefic planet may prove auspicious due to his Sambandha with the aforesaid planet. Being good equally both the Yogakarakas and the planets associated with them give good effects in their Dasas and Bhuktis. A Yogakaraka planet will have the strength of doing good in his Dasa and during the Bhukti of another planet, though the later may not be having any Sambandha with it. Rahu and Ketu prove auspicious in their Bhuktis during the Dasas of benefics when they conjoin with such planets.

आरुढौ च शुभेन केन सहितावाप्यन्तरे पापिनोः  
 पापानां तदसंयुजां शुभफलं तद्भुक्तयो भुक्तिदाः ।  
 मिश्रं योगकृतः फलं तदयुजेऽप्यत्यन्तपापं फलं  
 हन्ता हन्ति शुभान्वयेन तु निहन्त्येवान्यभुक्तौ मिथः ॥ ८८ ॥

**Sloka-88.** When Rahu and Ketu are associated with a benefic but be hemmed betwixt two inimicals, then the Bhukti of the malefics that are not associated with either of them (Rahu or Ketu) will give auspicious results. Should the benefic conjoin with Rahu or Ketu be a Yogakaraka, his Bhukti will give mixed results. When not associated with, the result will be very injurious. When Rahu or Ketu be a Maraka, then he will cause the demise of the native in the Bhukti of the benefic planet in ques-

tion or in that of his own (in the Dasa-Bhukti of these two mutually).

भुक्तौ सूर्यजपार्थिवौ प्रदिशतो व्यत्यासतः स्वं फलं  
रात्यङ्गाधिपती मिथः श्रयगतौ तद्राजयोगप्रदौ ।  
घर्मेत्कपती मिथ्यस्थितयुज्जौ तद्राजयोगप्रदौ  
लग्ने लग्नमुदीक्ष्य तदुग्रहफलं वक्ष्येऽथ जिज्ञ सितः ॥८९॥

**Sloka-89.** During Saturn's Dasa and his own Bhukti Saturn gives the effects of Mars and during the Bhukti of Mars he gives his own effects. It is like wise in Kuja's Dasa as well. Should the lord of the lagna and that of Chandra Lagna were to exchange places, they will bestow Rajayoga on the native. Rajayoga will also arise when the lords of the 9th and 10th interchange places or are associated with. For the benefit of students, I shall now deal with, after a thorough investigation, the effects of the several Lagnas and the planets' relationship with them.

पापो ज्ञोऽर्कगुरु शुभौ च शुभकृद्योगः शनीज्यौ परात्  
पापत्वं च गुरोः कविर्मृतिफलं दद्यान्न मन्दादयः ।  
हन्तारो यदि पापिनः फलमिदं ज्ञेयं हि मेषोङ्गवे  
जीवो भार्गवशीतगू अगुभदा मन्दो रविस्तौ शुभौ ॥९०॥

**Sloka-90.** For natives born in the Mesha Lagna Mercury is malefic. Both Jupiter and the Sun become auspicious if they are associated with each other. The association of Jupiter and Saturn is good (being lord of the 9th). Jupiter's association with other planets is inimical. Venus is a Maraka (being owner of the 2nd and 7th). Saturn and the remaining planets are in no such position, however malefic they may be. Jupiter, Venus and the Moon prove malefics whereas the Sun and Saturn become benefics for the people born under Vrishabha Lagna.

मन्दो राशिभुखः दः स्तु न चैकेऽप्येव जीवादये  
ग्रन्ति स्युर्यदि मारका वृषभुवां भौमाङ्गिरोर्का द्विषः ।  
योगः पूर्ववदेव तस्य शशभृत्तालं निहन्तुं परे

एवं द्रन्द्वभवस्य भार्गवचुधौ पापौ कुजेज्यौ शुभौ ॥९१॥

**Sloka-91.** Saturn alone is capable of doing good to the native (being owner of the 9th and 10th). Jupiter and remaining planets even if they prove Marakas will not be able to kill, when they are alone.

For the natives born in Mithuna Lagna Mars, Jupiter and Sun are inimical. Their association with the rest will result in what has already been stated. The Moon alone can not bring about the death, when the rest can do so.

Venus and Mercury are evil, while Mars and Jupiter are good for people born in Karkata Lagna.

योगं भूमिसुतो रविन् हननीत्यन्ये निहन्युक्तथा  
 कौलीरे चुधभार्गवौ च शुमदावारोऽङ्गरास्तौ शुभौ ।  
 योगो नैव शुभः सुरेज्यसितर्योऽप्त्येव सीम्यादयः  
 एवं सिंहभुवः कुजेज्यशशिनः पापाः शुभो भार्गवः ॥९२॥

**Sloka-92.** Mars by himself causes Yoga. The Sun does not become a killer (by owning the 2nd). The rest if they have that function/do it. These are the results of the planets for the natives born in Karkata Lagna.

Mercury and Venus are benefics. Equally auspicious are Mars and Jupiter. The association of Jupiter with Venus is not at all beneficial. Mercury and others cause death. These are the effects for the natives born with the Simha Lagna in their birth charts.

Mars, Jupiter and the Moon are Asubha; Venus alone is Subha.

भृग्विन्दु भवतश्च योगफलदौ इन्ता सितो नेतरे  
 एवं स्त्रीजनुषो गुरुस्त्वनकुजौ पापाः शनिङ्गौ शुभौ ।  
 चन्द्रः स्वेन तनूभवेन सहितो राजन्ययोगप्रदौ  
 भौमो हंति न जीवभानुयुगलं इन्ता तुलाजन्मनः ॥९३॥

**Sloka-93.** Venus and the Moon are the Yoga Karaka planets and more so when they conjoin, Venus is a Maraka and not the others. These are the results for the people born in Kanya Lagna. Jupiter, the Sun and Mars are malefics. Saturn and Mercury are auspicious. The Moon in association with her son, Mercury, causes Rajayoga. Mars proves a maraka. Jupiter and the Sun do not inflict death. People born in Tula Lagna experience these effects.

ज्ञो भौपश्च सितस्त्वयेऽगुभफलाश्च-द्रस्तथैकः शुभः  
 सूर्याचन्द्रमसौ विशेषफलदौ जीवो न हन्ता स्वयम् ।  
 सौम्याद्याः खलु मारका यदि भवेयुवृं शके जन्मनः  
 शुक्रोऽप्येवमितोऽगुभः शुभकरौ भौमांशुमन्तौ परम् ॥१४॥

**Sloka-94.** Mercury, Mars and Venus-these three give Asubha phala. The Moon is the only auspicious planet. The Sun and the Moon give very good effects and equally so is their conjunction. Jupiter alone will not become a Maraka; whereas, Mercury and others, when they operate as Marakas will cause the demise of the man concerned. These are the fruits for the native born in Vrischika Lagna. Venus remains the lone planet who is malevolent; whereas, the Sun and Mars are most auspicious.

योगो मास्करसौम्ययोनिंधनकृद् ज्ञो नैव भृग्वादयः  
 एवं चापभूवः कुजाङ्गिरसभासाः सौख्यदा भार्गवः ।  
 इत्थै शुभदौ स्वयं न निघतं मन्दः करोत्यारतो  
 मुख्या मृत्युफलाः सितस्तु मृगभूयोगंकरोऽस्य स्मृतः ॥१५॥

**Sloka-95.** The conjunction of the Sun and Mercury is productive of good Yoga. Mercury becomes a Maraka. Venus and the rest are not so. These are the results when a birth takes place under Dhanus Lagna.

Mars, Jupiter and the Moon are inimical, while Venus and Mercury are benefics. Saturn by himself does not kill. Mars and others may do so. Venus is the Yogakarka. These are the results experienced by natives born in Makara Lagna.

जीवश्चन्द्रकुबा शुभेरफलाः शुक्रः शुभो भूमुतो  
 योगजो न गुरुनिहन्ति कुजस्त्वयाऽतु मांरा घटे ।  
 मन्दः शुक्रकविः शुभौ कुजविधू पापौ महीजो गुरुः  
 योगो ज्ञो न कुजो निहन्ति शनिस्त्वया भन्ति तल्लक्षणः ॥

**Sloka-96.** Jupiter, the Moon and Mars are malefics; Venus is auspicious. The combination of Mercury and Mars cause good Yoga. Jupiter does not kill. Mars, the Sun and the rest become Marakas. These effects are felt by people born in Kumbha Lagna. Saturn and Venus who is known as Kavi, are auspicious. Mars and the Moon are Asubha. The association of Jupiter and Mars will cause Rajayoga. Mercury kills; but not Mars. Saturn and the rest, if they prove Marakas, cause death.

एवं मीनभः फलानि शुभपापात्मत्वनिर्दिष्ट्या  
 खेटानां सहचर्यतः स्थिरवशादूद्यं फलं योगजम् ।  
 पुत्रान्दारपितृखलाभमुखतः दिव्यान् शुभान् खेचरा  
 दद्युः स्वासु दशासु भुक्तिषु नृणां स्वस्यापि चान्यस्य च ॥९७॥

**Sloka-97.** The aforesaid effects belong to the births in Meena Lagna. The benefic or malefic results of any planet should be arrived at through a study of the nature of the planet and planets who are associated with the planet in question and also of the position occupied by the planet. Planets when they prove auspicious grant the native: issue, wife, happiness to father, gain and other meritorious incidents during their Dasas pertaining to those Bhavas and in their Bhuktis under other planets.

शास्त्रं सम्यगधीत्य चापि सुधियो बुध्वा वदन्त्युत्तमाः  
 को चानाति न कोऽपि यदि चेष्टानाति चैकः स्वयम् ।  
 योगेष्वेव खरादयश्च शुनकाद्याश्चापि जायन्त ह—  
 त्यावेदेति परं त्वद्दृष्टनिहता योगा दशास्वेव ते ॥९८॥

**Sloka-98.** The wise and good, even after they have studied and understood this science well, say: who has understood

this science? No one. Should there be any, he is the only man, and he keeps it for himself. It is well known that even asses, dogs and the like are born under similar Yogas, and they also are subjected to the effects of these Yogas, during the respective Dasas of planets responsible for these Yogas. It may be remembered that these yogas are also influenced by other forces.

पापानां यदि चेन्महोच्चगतयः किं मारकानां यथा  
 लग्नस्थो यदि मन्द इत्थसिघटीचापेषु लक्ष्मीप्रदः ।  
 केन्द्रे नो यदि सप्तमे गुरुयुते ज्ञेनान्विते वेक्षिते  
 राजासी यदि सप्तमेश्वरदशाभुक्तौ मृतिं निर्दिशेत् ॥ ९९ ॥

**Sloka-99.** Should there be malefics occupying their highest exaltation coupled with the duty as markas, the evil caused by them will be incalculable. Saturn bestows upon the native a good amount of wealth and prosperity when he occupies the Lagna identical with Meena, Tula or Dhanus. If under the aforesaid conditions, the 7th Kendra is not occupied or aspected by Jupiter or Mercury, the man concerned will be no less a king. Inspite of it death should be pronounced in the Dasa and Bhukti of the lord of the 7th house.

Note: *Itthasi* denotes Meena

Cf. Scandhora: अनिमेपाह्यो मीनो बोध्यश्वेत्थसिरित्यपि ।

Saturn is said to be capable of bestowing royalty when occupying Tula, Dhanus or Meena Ascendent charts.

Also B.J. XX - 9.

लग्नात्सप्तमगे गुरो भृगुसुते तत्सप्तमे स्यान्मृतिः  
 आयुर्नाथवशाष्टमे यदि युते पापाद्वये त्रिंशकः ।  
 भाग्येशाद्यदि चाष्टमे रविसुते चोर्जांशयुक्ते च्युतिः  
 भाग्यस्येति वदेच्च केरलमतं वाहाङ्गते वाहनम् ॥ १०० ॥

**Sloka-100.** Should Jupiter be in the 7th from the Lagna; and Venus in the 7th from Jupiter; or if Jupiter were to occupy the 8th Bhava counted from the lord of the 8th and also be in the 12th from a malefic, the native will live only for 30 years. Should Saturn be in the 8th reckoned from the lord of the 9th

and be also occupying an odd Navamsa the native will not be continuously prosperous. When the same planet be similarly situated with respect to the lord of the 4th, he will be deprived of his vehicles.

चन्द्रे शुक्रसमन्विते तदधिपे केन्द्रत्रिकोणोऽथवा  
वाहानामभिवृद्धिमादिशति सुस्थैर्यान्वितां श्रीमतः ।  
आतुश्वाष्टमनायके त्रिष्ठगायादिस्थिते तच्चयुर्ति  
रन्धे नीचयुतेऽष्टमं नसहितं जीवेन चेद्ग्राङ्मृतिः ॥१०१॥

**Sloka-101.** When the Moon is associated with Venus and the lord of the house occupied by the two planets be in a Kendra or Kona, the man concerned will throughout his life command good vehicles and be prosperous. When the lord of the 8th house counted from the 3rd be occupying the 3rd, 6th, 7th, 11th or the 1st, loss of his brothers should be guessed. Should the 8th house be occupied by a planet in his fall, and if it is not associated with or aspected by Jupiter, the native will die shortly.

चन्द्रेणापि निरीक्षितेऽचिरमृतिर्भाग्यादथाष्टेश्वरे  
शुक्रे राहुयुते च केतुमुखतो भाग्यव्ययं निर्दिशेत् ।  
शुक्रे पष्ठमथाष्टमं च गतवतुल्क दिना संयुते  
आयुहेन्यमुतादिशंत चरराद् स्वस्मिन् स्थिते द्रन्द्वतः ॥१०२॥

**Sloka-102.** Should the lord of the 8th Bhava counted from the 9th be aspected by the Moon, the native will be short lived. If Venus be associated with Rahu, there will be decline in the native's prosperity in the period commencing with Ketu's. When Venus occupies the 6th or the 8th in association with Ulka and other comets, a fall in the longevity is signified. This may take place when the planet owning a movable sign goes to its own Bhava (from a dual one in its transit).

**Note:** Comet Ulka is supposed to be very injurious and his place in the Zodiac is in the 10th Nakshatra from the one occupied by the Sun.

द्वन्द्वेशे सिरयुग्मनांगमगमस्यैर्योमयादौ क्रमात्  
 दीर्घं मध्यममल्पमित्युपदिशेदायुर्नराणा सुधीः ।  
 एवं चासिरयुग्मकस्थिरगृहं ज्ञेयं तथोर्यातयोः  
 शुक्रशेषकुजेऽथवा कुञ्जगृहे शुक्रे च जारिष्युत ॥१०३॥

**Sloka-103.** The life of a native should be predicted long, medium or short depending upon the lords of the Lagna and the 8th house occupying (a) fixed and dual Rasis (b) movable and fixed Rasis and (c) movable and dual Rasis, respectively. In the same way when both the lords occupy (1) movable, (2) dual and (3) fixed signs respectively, the aforesaid rule should be applied to know the longevity of the native.  
 Mars when occupies a Rasi belonging to Venus or vice-versa, a Kulta is ushered into the world.

भानोर्भूषुतमन्दयोद्दितिथियुक्त्युद्दादशीसप्तमी  
 चित्तादन्यगतेषु भेषु च पुरीवाभेषु चान्येऽद्वयः ॥१०४॥

**Sloka-104.** When a child is born on any one of the three week days-Sunday, Tuesday or Saturday synchronising with any one of the three Tithis-Dwiteeya, Dwadase or Saptamee-and any of the Nakshatras other than Chittra, should be declared to have born as a result of the mother's congress with a person other than the husband

Two lines of this Sloka are missing.

सिताच्च तुर्थाष्टमगैश्च पापैः पापान्तरे सप्तमनाथगुक्रे ।  
 अदृष्टियुक्ते शुभखेचरैर्वां वभूवरौ वह्निपातशौगज्जौ ॥१०५॥

**Sloka-105.** When malefics are posited in the 4th and 8th Bhavas from Venus or Venus, the lord of the 7th occupying betwixt malefics and be devoid of benefic aspect in the nativities of a couple, the yoga is called Vahninipata- a malefic yoga.

This Sloka is in a different metre and does not seem to be in the right place to End the Kanda.

Cf. Phaladeepika X-1 SP.

This brings to the End of the Second Kanda of Uttarakalamrita written by Kali Das.